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THE  
MISSIONARY HERALD.

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It is pleasant to record that the receipts from donations for the month of December were over \$9,000 in advance of those for the corresponding month of the previous year, so that the total advance from donations for the first four months of the fiscal year reaches the sum of \$13,888.56. This is a hopeful indication, and we trust that a still larger relative increase may be the report for the early months of 1893. The record is not so favorable as to receipts from legacies. These for the month of December were about \$4,400 behind those of the corresponding month a year ago, so that the total decline from legacies for the four months is over \$34,000. We are obliged therefore to report that, although there was a gain in the receipts for December of over \$4,730, there was a decline for the four months of over \$20,000. We must therefore emphasize the necessity of the regular and special offerings from churches and donors being on a generous scale.

WE repeat a request often presented from the missions, and recently renewed from India, that churches procuring new ware for communion service will send to the Rooms of the American Board their old sets, that they may be forwarded for use in churches that have no such utensils. A half-dozen such sets could be well used at the present time.

WE trust that many friends have read and pondered, and beyond this are preparing to act in view of, the suggestions made in the last number of the *Missionary Herald* as to "What the Board can do in 1893" and "A Rare Opportunity for Investment." A good friend in Connecticut writes of his hope that these opportunities for investment will be seized, and sends his own pledge of \$1,000 as an additional contribution. Why might not fifty or a hundred men follow his example with gifts as large? And why might not hundreds and thousands of other Christians add something substantial to their gifts of previous years? Who will respond?

THE perversity of types is proverbial, but, of all forms of type, figures are the most depraved, and the worst of it is that the errors they make are rarely detected in proof-reading. We have to acknowledge two errors of this sort, one of them in the tabular view of the missions of the Board given in our last number as well as in the Annual Report, and perpetuated in the Almanac. The

native contributions for benevolent purposes made by the churches in the Eastern Turkey Mission should have been given as \$11,843; this would make the total native contributions in all our missions \$104,089 instead of \$92,723.

ANOTHER typographical error appears in the Table of British Foreign Missionary and kindred societies, on page 35 of the Almanac. This table was prepared for us with great care by Mr. F. W. Broad, a gentleman connected with the office of the London Missionary Society. In sending this report attention was called to the extraordinary statement of the Wesleyan Missionary Society in the column of "communicants received last year" and that the figures 40,078 were according to the statement received from the society. The supposition which the editor of the Almanac entertained was that this somewhat startling report must be due to the inclusion of some of the extensive missions of the Wesleyan Society in Fiji and other South Sea Islands which had not heretofore been reported. Hence the report received was entered, though with some misgivings. As if to aggravate the difficulty, a cipher was read as a figure six, so that the statement appears as 46,078 instead of 40,078, but the summary of the column is correct on the basis of the figures furnished.

A UNIQUE gift to the Treasury of the Board, one that may fairly be called munificent, has just been received from a Greek Christian in Turkey, whose name it is perhaps best we should not give. He sends a draft for 300 Turkish liras (\$1,320), one third to be used in whatever ways the Board may see fit, and two thirds for objects in Turkey which he designates, but in the direct line of our missionary work. In his letter conveying the gift, this friend says: "Feeling that God has placed me under great obligations for blessings bestowed, I have decided to keep a part of the sums he has given me as a trust to be administered for his glory, and a part I send you to be used as herein directed." We learn concerning this gentleman that this is by no means the first of his gifts. He became a Christian some years ago, while at Constantinople. He has done much evangelistic work, entirely at his own expense. He has been the object of protracted persecution, often held in "durance vile," and from the first has calmly faced the probability of losing all his earthly possessions. Yet he has never spared his person or his purse in the Lord's service. One who knew him well says of him: "He doubtless enjoys giving his money a thousand times more than others do in keeping it." May the number of such men be greatly multiplied!

THE work that presses upon some of our missionaries in India can be understood by a statement of Mr. Perkins, of Arrupukottai, who says that there are Christians in 110 villages of his station and that for any proper supervision he ought to spend at least a day in each village. Thus one circuit of these villages would require about four months. At this rate and with other imperative calls of duty, not more than two visits could be made in a year. It can be readily seen that such an amount of supervision for Christians who have but recently come out from corrupt forms of religion is altogether too little to afford good ground for expecting rapid progress. More help is needed, but to expect the missionary to do more would be to demand of him superhuman endurance.

WE are happy to acknowledge the receipt of a letter from Rev. Dr. F. E. Clark, reporting briefly his progress in Japan during the latter part of November and early in December. Australian papers previously received gave extended accounts of the extraordinary reception extended to Dr. and Mrs. Clark by the Young People's Unions in all sections of Australia. The Christian Endeavor movement has taken a remarkable hold upon the churches of that great continent, and Dr. Clark, as the head of the movement, was received with greatest enthusiasm and was able to give a new impetus to the work. In Japan, also, he was received most cordially, and held many successful meetings, in Tōkyō and the towns of Joshu, as well as in Kyōto, Osaka, Kōbe, and Okayama. By the time this number of the *Herald* reaches our readers Dr. Clark will be about completing his stay in India, where he was to visit many mission stations. From India he will go by way of Egypt to Syria and Turkey. The thoughts and sympathies of tens of thousands of young people throughout America follow Dr. Clark as he goes around the world in the interests of the Christian Endeavor movement. We anticipate large results from the work that he is doing abroad and from its reflex influence upon young Christians at home.

THE sad lot of women in India should awaken the sympathies and efforts of all generous souls. Mr. Wright, of Tirumangalam, in the Madura Mission, in a recent letter speaks of hearing, while in his house, a piteous cry outside. On asking his teacher what it could be, the *munshi* answered: "Oh, that is probably some man beating his wife." On going to the gate, Mr. Wright saw lying in the street a woman with scanty clothing and disheveled hair; her husband stood by her with his cudgel, a stick about two feet long of hard wood with a metal ring on each end. Two brothers of the woman were there also, and she was crying out, "I don't want to go with this man; he beats me and is cruel to me!" They had been married about three months and the young woman was in her teens. Her brothers and relatives abused her, refusing her food and shelter, since according to Hindu customs a woman must submit to any cruelty and indignity from her husband. And there is no remedy for such woes in Hinduism; only the gospel of Christ can bring deliverance from such barbarities.

A NEW and aggravated case of persecution in Austria has occurred recently. On November 23, a faithful evangelist, Mr. Wolf, connected with the mission of the American Board, was sent to prison for permitting guests, who were not actual members of the Free Reformed Church, to attend private worship in his house. The government decree of 1880 allows this privilege, but an official has interpreted the decree otherwise, declaring that it is a criminal offence to allow any one to be present who is not already a member of the church that holds the service. There are two students, belonging to other churches, who are boarding with this imprisoned evangelist, Mr. Wolf, and, according to this new ruling, if these students are not sent out when he conducts family prayers, Mr. Wolf is liable to fine or imprisonment. This is intolerance of the worst kind. We can hardly believe that the Austrian government will sustain the decision of its official. Public influence in this nineteenth century should be aroused to resent such an infringement of religious liberty.



A FEW brief letters from Micronesia reached the Missionary Rooms December 20, but they gave no special news. Mr. and Mrs. Rand and Miss Foss were at Mokil in July, and also Miss Fletcher, the latter not having been well, but the others in good health. Mr. Rand speaks of manifest improvement among the people at Mokil. It is reported that the governor of Ponape has said that he would be glad to have the missionaries come back, since their presence enabled him to get on better with the natives. Permission to return, however, awaits the action of the Spanish authorities. Dr. Pease from Kusaie, his letter being dated July 22, reports himself as being better and stronger than he had ever expected to be after his sickness of a year ago. The Marshall Islands school had a total of twenty-nine pupils, and a new schoolhouse had just been built to replace the one destroyed by the storm. Dr. Pease was anticipating the return of the *Morning Star*, in order to take him for a missionary tour through the Marshall group.

THE Christian world is under many obligations to the F. H. Revell Company, Publishers, of New York and Chicago, for issuing such a large number of valuable books bearing upon missions and mission lands. We have repeatedly noticed the series of popular missionary biographies published by this Company, specially suitable for Sunday-school libraries. Its imprint is also found upon a large number of new and valuable works like Dr. George Smith's *Life of Henry Martyn*, the *Memoirs of Gilmour of Mongolia*, John Kenneth McKenzie, and the *Autobiography of Dr. J. G. Paton*. We are glad also to notice among its publications several standard works bearing indirectly upon missionary themes, like Sir William Muir's "*Mahomet and Islam*," "*The Rise, Decline, and Fall of the Caliphate*," by the same author, and two volumes on the *Non-Christian Religions and Non-Christian Philosophies*. Pastors, Sunday-school officers, and others who are seeking for missionary books to replenish their libraries would do well to send to the Revell Company, Union Square, New York City, for its catalogue.

SOME of the recent enterprises for the development of Africa, though a great advance upon previous conditions, are yet quite rudimentary. For instance, it is true that a railroad has been built from Benguella to Catumbella, a distance of thirteen miles, but a letter from one of our missionaries says that the shortest time made on the road is two hours, and the more frequently five or six hours are consumed. On one occasion Dr. Clowe left Benguella at four P.M., and the train did not reach Catumbella till one o'clock the next morning. It is a regular practice to stop midway on the road and gather brushwood "to fire up with." The business agent of the Board at Catumbella, Mr. Kamerman, often rides out to meet the train if it is delayed; and one evening, as he was accompanying the train on the road which ran parallel to the track, he asked the engineer not to whistle, as his horses might be frightened. The engineer replied: "We can't whistle; we have not enough steam." When Mr. and Mrs. Stover were at the coast recently and were starting homeward, the engine left the track, and word was sent back that it was "laid up with fever." Altogether the road is a considerable source of amusement as well as of annoyance, but it still is a step in advance of traveling by carriers in Western Africa.



It seems to be most difficult for Christian churches and journals to keep distinctly in mind the precise motive which led to the establishment of the Week of Prayer. There are numberless excellent objects connected with the observance of the Week of Prayer, but those who suggested the observance had a single and definite end in view, very precise though not narrow. It was to "pray that God would so pour out His Spirit upon all flesh that all the ends of the earth might see the salvation of God." The specific point was the outpouring and reception by Christians of the Holy Spirit, with this specific end in view, that the whole earth may receive salvation provided for the race. We think it would be helpful to the churches at home as well as to the great work of Christ on earth if, for this one week of the year, this mighty theme connected with the work of the Holy Spirit could be more strictly adhered to.

CAN it be that, so near the close of the nineteenth century, nothing can be done to put a stop to the shameful persecution perpetrated upon the Stundists of Russia because of their religious faith? The English papers are publishing the details of the barbarous conduct of the authorities and local priests who are trying to stamp out throughout the empire all dissent from the Greek Church. The Stundists are an inoffensive and quiet people, who never disturb the peace or raise mobs; their only offence is that they will read the Bible and worship God without the forms of the established church. For this they are driven from their homes and subjected to most frightful indignities, yet with sublime faith and steadfastness they hold to their faith and die rather than recant. As the sad details of persecution come to us we can only read the Second Psalm and pray God to interpose.

MANIFESTLY in deference to the public opinion of the people in England, the British government has decided to send a commissioner of its own to Uganda, with a sufficient native escort, for the purpose of reporting on the actual condition of affairs and as to the best means of dealing with the country. This means that the British East Africa Company, according to its recent announcement, will be allowed to carry out its intention of withdrawing, and the government will adopt some means of maintaining its own authority in accordance with the report of its commissioner. It seems unfortunate that Captain Lugard cannot be appointed to this commissionership, but inasmuch as his conduct of affairs has been questioned by some European governments, especially the French, it would hardly do to assign him to the investigation of matters in which he bore so prominent a part. The British government has designated to this commissionership Sir Gerald Portal, who is now at Zanzibar and who is spoken of as thoroughly competent for the position. There will be associated with him several British officers of good rank, among others Commander Dundas, who has just returned from an exploring expedition on the river Juba. Sir Gerald will be accompanied by a force of 500 trained soldiers from the army of the Sultan of Zanzibar. This is not a missionary expedition, certainly in form, perhaps not in spirit. We know little of the personnel of this new expedition, but its work cannot but have great influence on the development of Africa, and on the success of missionary efforts at the heart of the continent.

AN illustration of the character of some of the people reached by the American Board's mission in Austria is seen in the fact that at a recent service in the Weinberg church, the pastor being absent, a young lawyer preached very acceptably, while the concluding prayer was made by a young judge. The hall was crowded with interested listeners.

A SINGULAR story comes from Bombay that Mr. A. R. Webb, recently United States consul at Manila, has professed conversion to Mohammedanism and that he is seeking contributions in India for the purpose of commencing a missionary campaign in the United States in behalf of Islam. His present plan is to provide lectures and newspapers advocating Mohammedanism. Why does he not imitate his prophet and buy some scimeters and raise an army? Mr. Webb is reported as saying that "The Western world is waiting to be Islamized." Our impression is that it will wait some time longer.

"THEY first took out their benevolences before they spent their money for anything." This is the explanation given by Mr. Jeffery, in a letter on another page, of the fact that the poor Christians in Madura give so much for Christian work. Is not this just the reverse of the prevailing custom among Christians? Are not benevolences ordinarily left till the last, to be regulated by what remains after other needs or luxuries are provided for? What a change it would make in the offerings for Christian work at home and abroad if a due proportion of income were first taken for benevolences, and other expenses were regulated by what remained!

THE Woman's Board of Missions is celebrating the twenty-fifth anniversary of its organization while the last pages of this number are making ready for the press. The occasion is one of great interest and will doubtless be of much profit. In view of what God has wrought through this beneficent organization, the wonder is how the foreign missionary work of our churches ever prospered without it. With rare wisdom did the founders of this Board lay their plans, and they and their successors have prosecuted the work during a quarter of a century with great persistence and devotion. The record of twenty-five years is one that calls for deepest gratitude. May God bless the Woman's Board of Missions!

THE death of Rev. Dr. E. E. Bliss, of whom we are glad to give a brief memorial on another page, from the pen of President Washburn of Robert College, was not unexpected. For many months he has been in feeble condition and wholly unable to attend to any work. Yet the loss of such a faithful man, after fifty years of noble service, is felt very deeply. The funeral service was held in the Scutari chapel on Thursday, December 22, conducted by President Washburn and Rev. Messrs. Constantian and Stepanian, while Dr. Greene conducted the service at the grave. The tokens of love received from all classes of natives were very gratifying. Mr. Dwight well says: "The influence of Dr. Bliss' life will long remain not only among his missionary associates but among the mass of the people who watched him and felt his power in their consciences."

THE spirit and intelligence of Turkish officials are seen in the fact that comes to us recently from Hadjin that the governor of that town, after examining the baggage of a missionary, seized and held a typewriter, regarding it as a printing-press. Next to muskets, printing-presses are a terror to the Turks.

THE venerable Dr. Elias Riggs, writing from Constantinople November 19, which was his eighty-second birthday, speaks of his great gratitude that he is able to continue his work in such good health. The printing of the Bulgarian Commentary, upon which Dr. Riggs has recently labored, has been much delayed, partly by the vexatious censorship of the Turkish government. Not much more than one third of the volume, which is to include the Four Gospels, has as yet been printed.

RELATION between home and foreign missions is suggested by an incident reported by Mr. Porter, of Prague. A lady, who had been in attendance at the meetings for some months, was introduced to Mr. Porter as being about to leave for Milwaukee, Wis. A Bohemian from Milwaukee gave to this lady the address of the Bohemian pastor in the city to which she was going, and so she started for her new home with the truth in her heart and the Bible in her trunk. Truly, as Mr. Porter says, "helping Bohemia is helping America."

WE hope soon to receive the accounts of the Decennial Missionary Conference for India, held in Bombay December 13 to January 4. On another page will be found some reference to the statistical information secured for the Conference. The program for the meetings is very full, covering papers and discussions on nearly all the great missionary problems that are pressing upon Christian laborers in India. The reports of the meetings will certainly be of great interest.

THE loss occasioned by the death of Rev. Dr. Constantine at Smyrna seemed irreparable at the time, but the new Greek pastor at Smyrna, Rev. Xenophon Moschos, is carrying on the work in a most acceptable manner. Mr. Moschos was converted to Christ when quite young and before coming under Protestant influences. His college course was taken at Athens and his theological course at Edinburgh. It is a special occasion for gratitude that this important post has been so well filled.

WE learn from *The Japan Mail* that what it terms "another severe blow at Buddhism" has been struck by a recent decision of the Tōkyō city council. The decision is that the cemeteries which have hitherto been under the control of the temple priests shall hereafter be controlled by the city officials. This change is a radical one, and will deprive the priests of much of their power as well as their income. They can no longer sell ground for graves or exact fees for the performance of ceremonies. The *Mail* reports that the priests are not disposed to submit tamely to this reform, but are to appeal to the higher courts. It speaks of this event in connection with the cemeteries as next in importance to that gravest one for Japan Buddhists which was taken when, at the time of the Restoration, the government seized all lands attached to the temples.



## CHURCH DEDICATION AT CHIHUAHUA, MEXICO.

BY REV. JAMES D. EATON.

THREE brilliant events on successive Saturday evenings have attracted wide attention in this city. First came the grand ball at the Casino; then the opening of the new German clubhouse; and finally the "Inauguration of the Memorial Church of the Holy Trinity." The missionaries were not asked to join in the dancing and feasting, but a large number of the same ladies and gentlemen were present on all three occasions.



THE NEW CHURCH AT CHIHUAHUA.

Our new church in Chihuahua is located but a few short squares from the main Plaza, and in plain view of it, while an abrupt rise in "Independence Avenue" gives to the site a very commanding position. Through the efforts of District Secretary Hitchcock, who visited us two years ago, friends in Chicago and Ridgeland were interested to pay for the lot, with the understanding that the building should be the property of the Board. The land forms part of the original "campo santo," and there the citizens of a hundred and more years ago were buried. The walls are built of adobe, plastered and tinted a dark-gray which contrasts finely with the white stone trimmings. The octagonal tower is twenty feet in diameter, and rises to a height of sixty-five feet. Within it hangs a Meneely bell, the gift of the Montclair Sunday-school. The pulpit furniture and the chancel windows were the gifts of friends. There are no carpets,



cushions, nor pews. But these are not missed in a Roman Catholic country, and more benches can be added when necessary.

Freight and the customhouse charges on hardware, glass, and lumber about doubled the cost of these materials; but the completed edifice has involved an outlay of less than \$10,000. The chief contributors have been relatives of the late Mrs. Julius H. Pratt; the American Board, which made a direct grant of \$1,250; and the church in Montclair, N. J., which has pledged over \$2,000. A balance of about \$2,000 remains still to be raised. A "white bronze" tablet in the lobby, wreathed with growing English ivy, from that planted beside the New Jersey sanctuary by her own hands, declares that the church was erected "in memory of Adeline Barnes Pratt," who gladly gave her daughter to the work in Mexico, and for years rendered invaluable aid by her intelligent sympathy, wise counsels, and faith-filled prayers.

At the dedication of the church, which occurred on November 12, the decorations were simple. Along the edge of the unusually wide pulpit platform and upon the floor below were arranged cut flowers and potted plants, and against the high wainscoating, beneath the chancel windows, were draped the English, German, Mexican, and United States flags. Upon an easel at one side stood a large crayon portrait of the lady in whose memory the church was built. When the seven ministers took their seats upon the platform, they looked into the faces of 700 people, representing all classes in society, of whom probably not more than 200 were Protestants. The first address was given by Señor Tito Arriola, a member of the legislature, and one of the best speakers in the city, who gave a brief survey of the world's religious history, explained some of the causes why Christianity had not yet gained the universal sway to which it is entitled, calling attention to the harmony prevailing on this occasion in contrast to the warring and bloodshed of the past, and closed by extending a welcome to Protestant missions in the most cordial terms. He was followed by Señor Zapata, superintendent of city schools, who, though not so outspoken as the former, still expressed warm appreciation of what we are trying to do for education. Both speakers have a fine presence, were faultlessly attired in evening dress, and their words were greeted with hearty applause. They had carefully prepared themselves by writing. There was next presented a brief memorial sketch of Mrs. Pratt; and then followed the services specially appropriate to the occasion, including an excellent sermon on the nature of true worship, by the Rev. Mr. Howland, of Guadalajara. Large programs, containing the responsive readings and two noble hymns in full, were distributed to all; and the entire audience arose at the beginning of the act of dedication, and remained standing during the chant and prayer that followed. There was also a very general participation in some parts of the service. The entire program, which was in Spanish of course, was rendered in less than two hours.

Three weeks have passed since this service, and we are sure that, as a liberal Mexican remarked, "a long step in advance has been taken by this dedication." Señor Arriola's address was printed in full in one of the daily papers; many new hearers are coming to all of our meetings; the very boys of the street show respect for the edifice by refraining wholly from acts of vandalism, and Protestant Christianity has taken a position of dignity in the city which it never was

able to occupy during all of these ten years for lack of a suitable place of worship. The building is not likely to be matched by another such, in northern Mexico, for many years to come. It will elevate our standing not only in this capital city, but throughout the State, and wherever we have churches or little groups of believers. It is a distinctly valuable addition to the forces at work for the moral and spiritual regeneration of the Mexican people.

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### THE SITUATION IN INDIA.

THE statistics of Protestant missions in India recently made out for the nine years from 1881 to 1890, to be presented to the Decennial Conference, are less encouraging than was expected. One of the principal causes assigned is the marked revival of Hinduism and the zealous efforts of its votaries—many of them highly educated in government colleges, and a few also who have been trained in some of the mission colleges. These men furnish fullest proof of the need of thorough instruction in the gospel, as the leaven of all true culture, and they show the results of the policy of indifference so long maintained by the British government in reference to the higher education of the people. National pride, too, has led to a new interest in the Sacred Books of India, and the moral ideas scattered through them, as a few grains of wheat in a great mass of worthless chaff, are brought forward to show the equality, if not the superiority, of the Vedas to the Scriptures of the Christian faith.

Another cause has been the neglect of India in favor of new or more attractive fields. This fact has not escaped the notice of the enemies of the truth, both Hindu and Mohammedan, and has stimulated them to unwonted energy in opposition. The methods found useful by the Christian evangelists in making known the gospel are resorted to; books and tracts for those who can read are scattered far and wide; colporters and trained preachers seek the attention of the crowds in attendance on heathen festivals. Never since the work of missions began has such active opposition been developed, while the force of missionaries in some portions of the older fields has been diminished, sometimes for want of men and women to sustain or to push forward the work in hand, and sometimes in the hope of bringing the native churches forward to a true apprehension of their responsibilities. This latter experience has not proved a success, whatever the motive for attempting it. The native ministry is not sufficiently prepared by education and a wise experience to go alone.

And yet the revelations of this new census afford no real occasion for discouragement. If our hopes have not been realized fully as yet, we have perhaps been too impatient of results. It is much that we can report the whole number of Protestant native Christians at the end of 1890 as 559,661, being an increase of 142,289 during nine years, from 1881–90. The number of communicants is still more favorable, amounting to 182,722; a gain of 69,397, or over sixty per cent. during the nine years. The number of pupils in the mission schools is 279,716, an advance of 92,064. Of the grand total, about 175,000 are boys, and 104,000 girls; while the number of pupils in the Sunday-schools is 135,565 in 1890 as compared with 61,688 in 1881. The growth of forty years, from 1851

to 1891, is indicated in part by the increase of churches and congregations from 267 to 4,863; of native Christians, that is, of those who have placed themselves under religious instruction, from 91,092 to 559,661; and of communicants from 14,661 to 182,722.

It is believed that a favorable reaction has begun, and that the next decade will witness a far greater advance, if we turn to account the lessons of experience and grapple vigorously with the situation.

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REV. EDWIN E. BLISS, D.D.

BY GEORGE WASHBURN, D.D., PRESIDENT OF ROBERT COLLEGE.

EDWIN ELISHA BLISS was born in Putney, Vt., April 12, 1817, and after a lingering illness of many months he died at Constantinople, December 20, 1892, just at eventide, while his room was flooded with the golden glow of sunset. He was one of a family of nine children, of whom two others became missionaries and died in the work. His sister Emma married his classmate, Rev. Henry J. Van Lennep, D.D., in 1839, and died within a year at Smyrna. His brother Isaac went to Turkey in 1847, and died in Egypt in 1889 — being at the time a resident of Constantinople and Agent of the American Bible Society for the Levant. The parents were Henry and Abigail (Grout) Bliss, whose home for the greater part of their lives was at Springfield, Mass.

Edwin E. Bliss fitted for college at the Springfield High School and graduated at Amherst College in 1837. Among his college mates were Richard S. Storrs, Henry Ward Beecher, Roswell D. Hitchcock, Daniel W. Poor, and many others who have since distinguished themselves in various professions. After leaving college he taught in Amherst Academy, and entered Andover Theological Seminary in 1839, graduating with the class of 1842.

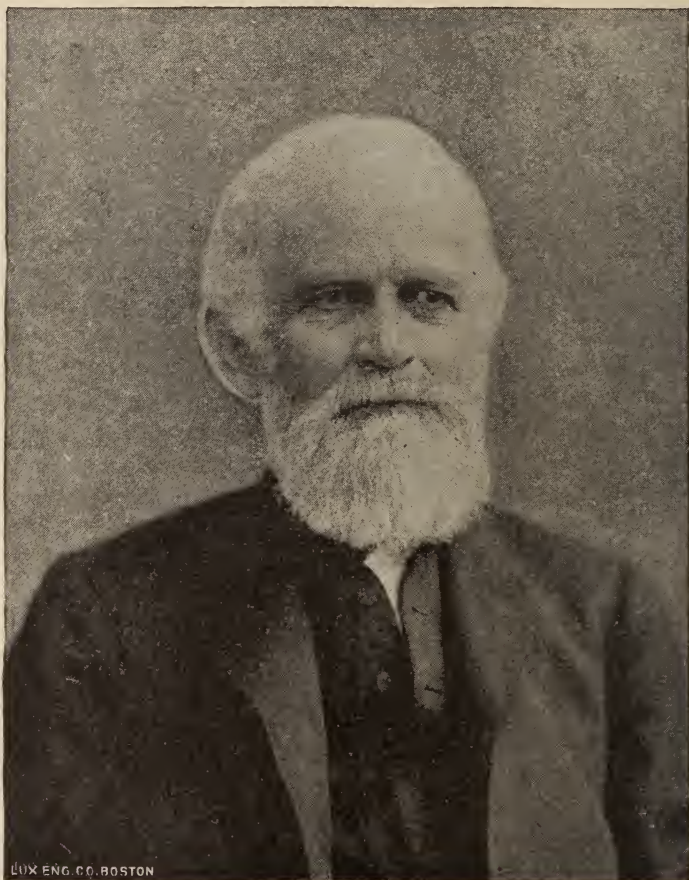
He was ordained a missionary of the American Board February 8, 1843, married February 20 to Miss Isabella Homes Porter, of Portland, Me., and sailed from Boston, March 1, to work among the Mountain Nestorians, on the frontiers of Persia; but like Dr. Goodell he never reached the field to which he had been appointed. The Turkish government refused him permission to go to Julamerk, on account of the efforts which they were then making to bring their mountain tribes under subjection. He got as far on his way as Trebizond and remained there in the Armenian work until 1851, when he was transferred to Marsovan. In 1856 he was again transferred to Constantinople, where his most important lifework was done. He visited the United States in 1848, 1863, 1873, and 1885.

Of his first visit I have the most vivid recollection — for I heard him speak and saw him at my father's house. It was the beginning of my own interest in the missionary work. There was a mingling of devotion, pathos, and humor in his address and in his conversation which impressed me much, and in all the years of my intimate acquaintance with him since 1858 I have seen nothing to modify my first impression that he was a wonderfully good man and as agreeable as he was good. My acquaintance with him in Constantinople has, however, impressed me with another characteristic of the man, quite as remarkable as those that I have mentioned. I have seldom seen a man of such sound judgment,



such rare common-sense, altogether unbiased by passion or prejudice. There have been great men as well as good men in the Turkish Missions, men whose opinions have commanded the respect of the world, but they have all recognized Dr. Bliss as their peer, and in this matter of sound judgment I think he stood first among them all.

As a missionary, although at Constantinople his work was largely literary, he always had a keen appreciation of the fact that the great work of evangelization



EDWIN E. BLISS.

in Turkey could only be done by natives of the country, and a corresponding interest in the native churches and pastors as well as in the people individually. He never judged them harshly. He never forgot them. He never looked down upon them or looked upon them as simply his "helpers." He felt that he was here to help them, and in every question of support or of education his sympathies were always with them.

In this, as in all other respects, especially in the simplicity and piety of his private life, he was a model missionary, and although not so well known to the



world as some others, on account of his natural modesty and his devotion to strictly missionary work, he was for almost half a century one of the most valuable men in the missions of the American Board in the East, equally beloved and honored by his associates and the native churches.

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## LIFE OR DEATH IN THE MISSIONARY CONCERT.

BY REV. C. H. DANIELS, D.D., DISTRICT SECRETARY, NEW YORK.

A MISSIONARY COMMITTEE, to prepare for the Monthly Concert of Prayer for Missions, is almost a necessity. Few pastors have the time for the details of such a work, and, if they have, it may be better for others to do it. The benefits, spiritual and mental, to be derived by those who serve on this committee are varied and rich. A pastor is glad to scatter such opportunities of Christian culture among his people.

In ordinary cases let the church choose this committee annually, after consideration. A person should not be chosen simply because he is a Christian and wants more work to do. If he is an earnest and broad-minded man, with fair intelligence upon missionary objects and methods, with familiarity with missionary literature and societies, he is doubtless the right chairman. That earnest woman, who has had the head and heart training of the Woman's Auxiliary, and has risen above the discouragements, may come next on the committee. Then the young man from the Endeavor Society, or possibly a Student Volunteer, will harmoniously complete the trio.

THE AIM. — It should be nothing less than the broad culture of the Church in Missionary Intelligence. Twelve opportunities offer each year to bring before the people the work of Christ's Kingdom in its length and breadth. Some have favorite societies; some believe only in Home Missions; another looks not beyond his own city or hamlet. The duty of the committee is larger — to keep a steady hand on the lines, and in the course of the months to present the great phases of Christian Missions, leading the people, now by one turn, now by another, ever toward a broader, truer missionary spirit. To reach this aim, praying and planning go hand in hand. Great perplexity will arise in such a committee over the details for a live missionary meeting. One committee, after experience, suggests the following: —

ELEMENTS OF DEATH. 1. The reading of "articles," one after another.

2. Several parts taken at great length, to the discomfiture of the program and committee, and the consternation of the leader.

3. Much recital of naked facts and figures. Clothe the skeleton with life.

4. Formal handling of the program by the pastor, with no appreciation of its purpose. A lifeless calling of the parts will make the parts lifeless.

ELEMENTS OF LIFE. 1. Something which is the exact opposite of the last-named element of death. It is well to pass the program, in neat, clear form, to the pastor some days before the meeting, that he may make it his own and be in sympathy with the aim of the committee. A bare announcement of parts, or a reading from the paper as if for the first time, ill befits the occasion. Better

for the leader of the meeting to conduct as if it were his own, from his own heart, lighting and warming all through with interjected words, conveying interest and intelligence. It is in the pastor's power to create respect for an otherwise torpid concert.

2. A well-defined thought or special topic around which all the parts gather.
3. Something to appeal to the emotional nature; that is, touching stories from missionary life, poetry and music that have a missionary meaning.
4. Those who bear a part should stand and speak distinctly, and, if the case require it, should go forward before the people.
5. Let the parts be taken briefly, though the heavens fall. Let there be variety, with more talking from the heart than reading from the book.

6. Let it be kept constantly in mind that it is a concert of *Prayer*. Make it so.

**HINTS.**—Variety may be secured by using: blackboard diagrams; "chalk-talks" (an artist not required); five-minute map exercise; questions and answers, conducted by some one of the audience, answers distributed previously; especial music; Bible reading, led by one of the people; five-minute talks upon topics assigned; letters from missionaries; sketches of lives of missionaries, especially those recently deceased, like Bliss, Noyes, Bissell, Howland, Bertha Smith, Mrs. Chandler, Mrs. Sanders, and others; imaginary journeys to the field, and all these blended with many brief and definite prayers.

We add two suggestive Concert Exercises which have been used successfully:—

## THE STORY OF CHRIST'S KINGDOM:

Told by the Prophets: Illustrated from the History of Missions.

1. **Hymn.**
2. **Prayer**, followed by Introduction and Explanation of the Subject.
3. **Interpretation of Prophecies** concerning Christ's Kingdom, with Map showing the Ancient World known to the Jews. By the Pastor. (10 minutes.)
4. **Bible Reading.** Certain facts taught us in the Prophets about Christ's Kingdom; conducted by one of the people.
  - (a) MANY AND STRONG NATIONS, OF MANY LANGUAGES, ARE TO COME TO CHRIST'S KINGDOM. (1) Zech. 8: 22, 23. (2) Is. 2: 2, 3. (3) Ps. 72: 8-11.
  - (b) THEY WILL COME IN MULTITUDES AND FLOCKS. Is. 60: 4-8.  
(These two points illustrated by a very brief recital of facts, showing that nations have thus come or are about to come.)
  - (c) THE MESSIAH, KING OF THIS NEW KINGDOM, IS THE ATTRACTIVE AND RENOVATING POWER TO THE NATIONS BY RIGHT. (1) Is. 63: 1-6. (2) Is. 60: 1-3.  
(Illustrated by a simple story of the appeal of Jesus to the heathen.)
5. **Hymn**, or Special Selection of Music.
  - (d) CHARACTERISTICS OF CHRIST'S KINGDOM.
    - (1) War and Violence shall cease and Peace shall reign. Is. 2: 4; 60: 18; 65: 25.  
(Illustrated by the Islands.)
    - (2) Liberty to Captives; Comfort to the Broken-hearted. Is. 61: 1-3.  
(Illustrated by India's Widows.)
    - (3) Prosperity and Comfort. Is. 65: 21-23.
    - (4) Holiness, Purity, Consecration of Wealth, Joy. Is. xxxv; 60: 9.
6. **Music**, or **Hymn**.
  - (5) Prayers for the Increasing Power of Christ's Kingdom.
7. **Pastor** in closing asks: "What is our confidence that these things are so?" Answer: Is. 40: 5-8; 55: 10, 11.

**Benediction.**

## THE CHINESE EMPIRE.

1. Hymn.
  2. Announcement of Topic, with Scripture Lesson.
  3. Brief Prayers.
  4. Map Exercise.†  
Proportions and Contrasts.  
Provinces; Unity from Language.  
Location of Missions.
  5. Stations and Out-stations and number of Churches and Missionaries.\*
  6. Talk upon the Elements of Greatness in the Chinese Nation.†
  7. Are the Chinese intellectually strong? †
  8. Biography of "The Chinese Silversmith." †
  9. Outline of Missionary Work in the Chinese Empire.\*
  10. Especial notice of North China Mission; religious interest and work among the women.†
  11. Brief Prayers for a general revival in China and the safety of our missionaries in riotous districts.
  12. Closing Words by the Pastor upon Chinese Schools in this country; their influence upon China and upon us.
- Hymn and Benediction.

\* Three minutes.      † Five minutes.

## FURTHER MESSAGES FROM THE MISSIONS.

[The following communications were not received in season to insert among the New Year's Messages from the Missions given in the January issue.]

**From the Foochow Mission.**

At no time in the history of the Foochow Mission has there been more cause for thanksgiving and for a hopeful looking forward to the future. At our late annual meeting a most harmonious spirit prevailed. The reports from all sections showed increased and excellent opportunities for work, the attitude of the heathen friendly, and the number of new converts more than for years. One preacher reported a wonderful deliverance of a few Christians from impending evil through faith and prayer.

In the city of Foochow and its suburbs the work shows an advance all along the line. Our churches are filled with interested audiences. Our city pastor has been most faithful in his efforts to save men, and his methods of work among opium-smokers have been imitated, to a certain extent, by some of our friends among the gentry who have opened an opium retreat on a hill near by. It is to be regretted, however, that they do not yet realize that the Spirit's power is an essential element in the rescue from sin. Our Boarding Schools have been and are in a flourishing condition. We send out four young men next year to take positions as teachers in our day-schools and from our Theological School four young men will go forth to begin work as evangelists.

We are still reaping good results from the visit of the government officials last June in the much more friendly attitude of the literary class toward our work and in the growth of the idea among them that our presence here in the city is an advantage. Recently, on the eve of a great festival, the Taotai, all unknown to us, placed sixty soldiers as a guard over our chapel to prevent disorderly persons from making a disturbance in our evening meeting. There has never been



an instance in the history of this mission where a high official has thus voluntarily sent soldiers to ensure us immunity from disturbance in the prosecution of gospel work, and we hail this instance as an emphatic testimony to that favorable change in the attitude of the higher class toward the "Christ-doctrine" which has been on the increase for the past year.

Three schools have been opened on the plain to the east of us, forming three centres of religious activity. There are grand opportunities for work in this direction, and it was with the realization of this fact that these schools have been opened and maintained by the funds of individual members of the mission. The work of the Ponasang Hospital is of unusual promise. At present the daily average of dispensary patients is greater than for years, and during the past year some of the in-patients who have come for treatment have gone away not only with bodies cured but with souls saved.

We look forward, therefore, with hope, but it is a hope mingled with fear. We are like an army which has already invaded the enemy's territory, but which, owing to a want of reinforcements, must continually be on the defensive. The greatest and grandest opportunities are opening before us in every direction and from every department of work comes the cry, "More workers!" How to meet the needs of the fast growing work is the anxious question constantly before us. Do you wonder that we enter upon the new year with fear, and are at times despondent as we see such grand opportunities slipping by us, perhaps never to be met with again? Our daily prayer to God is, "O Lord, raise up consecrated laborers, that the coming of thy kingdom here in China may not be so long delayed!"

L. P. PEET.

FOOCHOW, November 1, 1892.

#### **From the Mission in Austria.**

THE labors of the Austrian Mission in 1892 were, through the great mercy of God, crowned with cheering success. For several years the gain in membership in this difficult field has been about twenty per cent. The year just closing is, in some respects, the best this mission has ever experienced. Figures are not always the mark of reliable progress, and yet they should not be lacking, even in a brief report. It fills our hearts with rejoicing to report a net gain in 1892 of twenty-five per cent. in membership to our churches, and a similar gain, twenty-five per cent., in contributions from the people toward carrying forward the work of evangelization in Bohemia. In the same line of progress may be gratefully mentioned the growing feeling among our members of personal responsibility for direct Christian work. It may be safely questioned whether any similar number of churches in America have so many men and women who are willing and able to conduct small Bible services among neighbors and friends.

Another fact that cheers us is the growing interest in America for work in such countries as Spain, Mexico, and Austria. During my recent six weeks in my native land, I met many who remarked that they now saw as never before the great need and the encouragement for evangelistic effort in Papal lands. If this indicates increased pleading at the throne of grace for those bound in superstition, then we may look for larger blessings upon direct Christian work in the countries mentioned.



Another item promising well for the new year is our better organization and equipment for the work before us. This of course does not imply that we shall place any less reliance upon the guidance and blessing of heaven. We fully believe the Master's words, "For without me ye can do nothing." In Eastern Bohemia, until recently, we had but one church, with members in several counties. That one church has now become four, each with its own preacher, and laboring in and from such important centres as Bystrey, Nachod, Skalitz, and Königgrätz. The last two places are famous in the annals of 1866. The one church in Southern Bohemia has been reorganized into two, with work and responsibility in four cities. In the mining town of Kladuo, where we have a blessed work among miners, we are to organize in February a church, the tenth Congregational in Bohemia.

In the new year 1893 the mission will begin evangelistic labors in Husinec, the birthplace of the great reformer, "Jan Hus." Those who have helped us buy the original garden and barn will help us with their prayers, and those who are willing to send extra gifts to enable us to change the old solid barn into a chapel and home for preacher may well pray for the work before their gifts reach us. Who *in America* will be helpers for Husinec?

Another great blessing for the future of this mission is its reinforcement in the person of my beloved associate, Rev. J. S. Porter. Although but one year on the ground he is able to render most valuable assistance. After ten years' sole responsibility for such a difficult work I can appreciate as no one else the good cheer of a devoted associate.

ALBERT W. CLARK.

PRAGUE, December 29, 1892.

## Letters from the Missions.

### Marathi Mission.

#### A NEW CHAPEL.

DR. BALLANTINE, of Rahuri, reports the erection of a new chapel at Rahate, the centre of the northern portion of the Rahuri District, "a region of great interest and ever-increasing promise." The chapel was built by a former collector of Ahmednagar as a memorial of a deceased daughter, but it was in an unhealthy location, and hence the materials were removed and a new building erected at Rahate. Dr. Hazen and Rev. Henry Fairbank were present with Dr. Ballantine at the dedication. Dr. Ballantine writes:—

"Several native pastors and preachers also were present on the occasion and added to its interest. The wife of the pastor in the place gathered in many Hindu women to witness the dedicatory exercises. These women she teaches faithfully as she

has opportunity, and in this way she exerts a powerful influence over them all. She told them how we Christians worship the great God in our temple made for him, and how he hears us when we pray and sing his praise. They seemed to be very much pleased and impressed by what they saw and heard. Perhaps one of the chief things that struck them was the fact of there being no image of the God we worshiped set up in the chapel. This fact was pointed out by one and another, and commented upon, and was used as a text by one and another of the Christians to force the main truths of Christianity upon the hearts of their heathen hearers.

"This church has a membership of ninety-two, of whom seventy-four are men. This in itself shows the need of more work being done to gather in the women into this as well as our other congregations. For it is a truth that cannot be denied

that the women are backward in entering our churches. They are uneducated, and we hope that such schools as our Rahuri Girls' School will do much to uplift the status of the women in this region."

#### WORK AMONG WOMEN.

Miss Millard, of Bombay, writes of the school in that city:—

"The girls are a joy and a comfort, and there is an unspeakable gratification in comparing them with the women whom we meet in Hindu homes. I have of late seen and learned more of the widows and their sufferings, and my heart goes out in gratitude that there are some who will never be subjected to such sorrow and indignities. In one day's work of last week, I counted ten widows in the houses that I visited, some old, some younger, and one of perhaps fifteen, fair and beautiful, but subjected like the others to the indignities of widowhood, with her shaven head, and the thin, unbleached cotton cloth around her body her only garment. I asked some of them why they continued to endure such things, and it had never occurred to any of them that there was any other way or that they might ever expect anything else. They said, 'These are our customs, and if we did differently we would be laughed at.' This ridicule seemed to them to be the worst thing that could befall them.

"I long to devote my whole time to that work, but it cannot be now; we can only hold our own while we are in such straits. And may the dear Lord soon send us workers, not only two or three, but a dozen, that we may enlarge our borders and gather in the fruit that is already ripe to the harvest. We see so many opportunities on this side and that, people calling us to come and we obliged to refuse until we are ashamed. May the day speedily come when we shall be reinforced with many workers! and then we can with sincerity pray for the immediate blessing of hundreds—nay, thousands—who have already heard and who know the truth, that they may be brought into the true and only way!"

#### Madura Mission.

##### BATTALAGUNDU.—A NEW CONGREGATION.

MR. JEFFERY writes from Battalagundu:—

"The pastor together with the young men, members of the church, have organized themselves into a Y. M. C. A. and are very enthusiastic in a weekly Bible class and in street preaching in the surrounding villages. One of the church members, who had grown indifferent to Christian work, has entered heartily into the Y. M. C. A. work. He not only takes an active part in the prayer-meetings himself, but he also gathers in the young men outside.

"Our new congregation at Attoor is still growing. Forty-three souls have, since January, left heathenism and embraced Christianity. They are now being carefully instructed in the Bible and in Christian doctrines. Two high-caste men in the village also are studying the Bible with the catechist, and I hope may soon embrace Christianity. A new church has been built there and also a house for the catechist. The house cost about \$10. Were you to see it, you would probably call it a *shed*. Still it is as good as most of the common people have.

"Our church here at Battalagundu has just closed the fiscal year with 170 rupees in the treasury. Of this amount 40 rupees were given to the church by one of the Native Benevolent Societies. The officers and members of the church held a meeting and the matter of the church assuming entire self-support was discussed. But they decided that, as it was a partial famine time, it would be wise to wait at least another year before attempting to get on without the help of the Benevolent Society. However, it has been a marvel to me, since I have come to India, to see how the native Christians, who receive so small a salary, can give so much for benevolences. But they do it by giving systematically. When they are paid they first take out their benevolences before they spend their money for anything."

## Japan Mission.

## GENEROUS GIFTS.

MR. STANFORD, of Kyōto, writes under date of November 26 : —

“Rev. Edward P. Thwing, M.D., of Brooklyn, N. Y., was here a few years ago. He paid us a flying visit a few weeks since and informed us that he had concluded that the Doshisha was a good institution in which to invest. Accordingly he announced his decision to establish an annual theological scholarship of fifty *yen* for the encouragement of study in the direction of practical sociology. While he lives, we shall look to him for the annuity; upon his death, the principal will fall to us; thus the scholarship is *in perpetuo*. On the same occasion, Miss Denton reminded Dr. Thwing that we have a Doshisha Girls' School, and the next morning he visited the school and promised a like scholarship for students in graduate courses.

“Dr. Thwing talks about men of the present day making history and building into the twentieth century. He and his excellent wife are doing both by their labors and gifts to the cause of Christ in China and Japan. On the former visit they came to establish an asylum for the insane at Canton, and to leave their son in charge. Now they have returned in the interests of the work at Canton. At least one student at Peking and a lady missionary in China are supported by the gifts of the doctor and his wife.”

TSU.

Mr. Severance and wife, by appointment of the mission, have removed from Tottori to Tsu, where they find much to encourage them. Mr. Severance expresses the hope that they may stay there twenty years. He speaks in warm terms of the native pastor, who seems like a good New England preacher. Mr. Severance writes :

“The Christians of Tsu are many of them very weak and cold and irregular in church attendance, but there are some very faithful ones. Our welcome has been cordial, and we anticipate days of joy and profit.

“I find my old delight in teaching, and the young men are bright and eager to learn. Some sixteen young men from the government offices, or schools of the city, or from private homes, come into the night school and get a start in English. Five of them already attend church services occasionally, and it is our hope to give them some Christian uplift eventually. Mrs. Severance is already training some little ones for a Christmas service, and they come gladly to the house to learn. We have begun a Bible-class work in our house, studying the Acts of the Apostles from nine A.M. to ten, five days each week. My teacher here, Mr. Hori, has been in actual evangelistic work and will continue to go to a place some twelve miles distant on Sundays. He bids fair to be a good helper, and I shall hope to make reasonable progress in the language.

“I gave a talk of ten minutes at the welcome meeting when we came, and the people here seem to understand me. The reason is that I differ from Shakespeare and *repeat* much, using a variety of words to express a simple thought. Later on I shall have to employ some other method to make myself certain that they understand, but now this method seems inevitable. The Japanese have a way of expressing approval of what is said in all conversation, enough to indicate that what has been said is understood. Generally a Japanese says after every other word you say, unless he has seen foreigners a good deal, *Hoi, hoi, hoi, he, he, he, ah! So desu ka. Naruhodo!* so that you feel sure your hearer is giving attention to you.”

## THE KOBE GIRLS' SCHOOL.

Under date of December 6, Miss Dudley writes : —

“Our school has been in operation for a month, and I am glad to tell you that we have every reason for satisfaction both with the women in attendance and with the teachers who work with us, save one. These are the same as last year. It is a pleasure to know that the women who have been at work during the summer are, with one or two exceptions, all



wanted in the same places next year. I find that the care and oversight of the women in the work is a greater burden than the school. Mr. Atkinson's return will relieve me of the care of the evangelistic work very soon. Our entire field is in better condition than a year ago, but it needs care and hearty coöperation on the part of the missionaries and the native ministry. Mr. Atkinson met a warm welcome from the people and pastors in this vicinity."

#### NIIGATA.

Mr. Newell writes from Niigata, December 2:—

"The students and teachers of the schools form at present the strongest and most influential body in the church, and it is a matter of vital welfare to the church that we keep in touch with them. The number of students is at present necessarily small, but there was never a time since the foundation of the schools when the Faculty were so united and harmonious in their aims and coöperation as at present.

"In the Boys' School there are only about forty pupils at present, of whom nearly one half are Christian. The Y. M. C. A. is in a flourishing condition and is attracting many of the other students. They hold a preaching meeting every Sunday night in the city.

"We have an excellent Faculty, all enthusiastic and united, and a high grade of scholarship is maintained. Only this week a graduate of one of the city Ko-to Schools was refused admission because of failure to pass the required examination. There is of course a temptation to take any who may present themselves when the number is so low; but I am glad that they are maintaining the high standard which has always characterized the school.

"They are laboring under much disadvantage just now in the abundance of subsidized schools in the province. Here at Niigata a new Government School of the same general grade with ours has been started, opening in August last. They have now about 175 students. Then the Provincial Assembly recently

voted to the two schools at Nagaoka and Takata (of about the same grade) a subsidy of 4,000 *yen* each per year for five years. The Nagaoka School has become a government affair since we left. This of course puts them in easy circumstances and renders private competition along just those lines difficult. But our school still holds its unique position as the only school which has any principle back of it, and which pretends to do anything for the moral training of its students. And on this one thing I base great faith that the school will in the near future prove that it has a right and reason for existing and will attract many students of the better grade who can look beyond the new glamor of fresh buildings and a novel Faculty, such as the latest school is now parading in."

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#### Mexican Mission.

##### FAMINE RELIEF.

WRITING from Parral, December 19, Mr. Case says:—

"Our attempts to relieve in some degree the suffering caused by the famine have taken no little of our time and thought. In order to avail ourselves of some concessions offered by the general government to regularly chartered relief societies, we, some two months ago, effected such an organization, your missionary being its president and its other members being the officers of our church. Our first carload of corn arrived three weeks ago, having been contributed gratuitously by friends in Iowa. Another carload has been ordered from Kansas City. We have adopted the plan of selling the corn at a figure somewhat below the regular price so that with the proceeds we may purchase more, and thus extend the benefaction as far as possible. The crops this year were scarcely better than they were last, and the suffering, instead of diminishing, is becoming more severe. This is especially true in the agricultural districts, such as Las Cuevas.

"Miss Prescott has taken advantage of the present short vacation to visit Zara-



goza in the interests of our school work there. Her school in this city is now larger than ever before in its history. Several large girls have come in from the smaller towns near by, in order to be under her teaching.

"On our return from Allende we found that the work had suffered during our absence; and while we were permitted to see a remarkable progress in the church affairs at Las Cuevas during our stay there we are convinced that our place is now in this city and that our hold upon the work in general will depend largely upon our hold here. I am happy to report that our congregations were never larger than at the present time, and this in spite of the fact that more than one half of our membership is now on the absent list. Several new converts are also seeking admission to fellowship."

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### West Central African Mission.

#### ENCOURAGING INCIDENTS.

AN excellent health report comes from all the members of this mission. Miss Clarke, who had been sick at Bailundu, was to return to Chisamba early in November. Mr. and Mrs. Read continue to be much pleased with the outlook for work at Chisamba. Miss Bell, of Kamondongo, reports with great satisfaction that six girls who had been in her home, but who for one reason or another had gone away, have now returned. Mr. Lee reports the following incidents, which give great encouragement:—

"It gives me sincere pleasure to be able to tell you that there are very marked signs of a deep and strong work by the Holy Spirit having begun in the hearts of some of the people here. I will cite an instance or two. Ngulu, our oldest Christian boy, came to me the other day, saying, 'Nana, I have some good words to tell you. Makimba, the priest of Chisamba, was sent for yesterday to go off to some distant villages with Kandundu' (Kandundu is the chief fetish), 'but he sent back word that he was not going to carry Kandundu any more, as it made

him ashamed since he had heard the words of Suku' (God). If this man is really determined to abandon Kandundu, it is no small thing, because it will entail a loss of his priestly fees. We are earnestly praying that he may not only stick to his resolve, but will advance until fully accepting the truth as it is in Christ Jesus.

"Another most pleasing thing occurred last Saturday. In the morning I was riding past Sahosi, a group of villages about two miles from our station, and, as usual, stopped and invited the chief and his people to come to the next day's service. They promised to come, but late on Saturday evening a messenger arrived to say that the chief had forgotten to tell me that on the morrow there would be an *ovimbu* (a trial) held at his village, and he wanted to know if a trial could be held on Sunday. I explained the nature of the Sabbath and our duties concerning it, and, to our joy, the old chief and his young men were present at the Sunday service, and that *ovimbu* was not held! The chief, Sahosi, is a regular attendant on our services, and his sending to ask whether it would be wrong to hold an *ovimbu* on Sunday shows that the old man is at least considering what he has heard here.

"Several other instances of equal import I could give, had I time. Our Christian lads are greatly stirred by the interest shown by the old men, and are most earnestly praying for and working that a fulfilment of our present hopes may be accomplished. May God give me grace, patience, and wisdom rightly to lead these people to himself!

"All our industrial department work is going forward very satisfactorily; and we think the station will be much healthier after we have completed the draining planned to be done this season."

#### A HOME MISSIONARY SOCIETY.

From Bailundu, Mr. Woodside reports a good attendance at the boys' school. Mr. Stover writes of the way in which the church at Bailundu has become a home missionary society:—

“At the monthly missionary meeting of the church this month we had a home missionary topic and formed a Home Missionary Society. There was no formal organization, no election of officers, or adopting of a constitution, etc. We have no time nor taste for such things here. The society is the church, the church officers are its officers, and the Word of our Lord is its only constitution. What was done was to vote that Samuel, the junior deacon, should begin to devote his time to teaching, and that the church would support him. The vote was a rising one, and I saw no member of the church nor any catechumen who kept his seat. In accordance with that vote, Samuel began a school two weeks ago at the village to which he goes on Sunday. He is to have the same salary as the older young men who work for us. The church saw the propriety of such an arrangement quite readily, and entered into it with a heartiness that was very encouraging. Samuel goes to his school in the morning and returns for the school here in the afternoon. By a similar arrangement in the case of others, when we get more who are competent to teach, we can sweep a circle of about ten miles on every side of us with teachers who can at the same time be carrying on their studies here; and that will reach a large number of people. We move slowly and with small immediate results, but we are moving surely, and, I think, in the right direction.

“School work goes on fairly well. I find that there was great need of just the work I am doing in the instruction I am giving in Bible history. Even those who were best instructed know absolutely nothing of the historical relations of the events narrated in the Gospels with which they are familiar. I suppose that out of this work will grow the beginning, at least, of a book on history. I have no light yet for a geography. We shall have first to find a name for the earth before we can teach them much about it. I do not think that I shall do very much personally in that line of literature. My work is the sacred Word.

“Two more boys and one young man have come here from the villages to which Moses and Jacob are going on Sundays. The latter is quite well on in years, fully as old as the eldest of our young men — say thirty years. He came here one day and inquired for me. He was asked what he wanted, and replied: ‘I want to come here to live to get Jesus.’ The young man who came last season in the same way is still here and is doing well in every respect; but his wife will not come. He says he will not leave, even for his wife, and wants to know what he is to do. All I could do was to tell him what Paul says about the unbelieving wife or husband, and leave the same Spirit who guided him here at first to teach him in this also.”

#### THE LANDSCAPE AT BAILUNDU.

From a private letter from Mrs. Stover we are permitted to give the following extract relating to the scenery at Bailundu:

“How I wish you could sit opposite me by my double window and look out on all the wealth of green, radiant as it always is after the first glad rains. I am reminded of a remark made by our Helen a short time since. She said: ‘Mamma, if all the people in America who despise our Africa could only come here now and see as we do all this beauty, — the new flowers, trees, mountains, and all the rest, — would not they be put to shame?’ She is very loyal to her African home; I have even seen her eyes fill with tears when we have been talking of the time when she shall leave it for school. Sitting here by my window day after day there rises before my vision a mountain, — an iron mountain, — not a lofty peak, but rather long and low. Watching it as I have so many times in its various phases and changing lights it has seemed to me a very good symbol of the different conditions of this dark land.

“In the morning we see it only in shadow, lifting its great black bulk against the eastern sky. It is not a thing of beauty, but looks, oh! so dreary and deformed.

“When the full noontide glare is on

it, its appearance is wholly changed. We can see the deep seams and scanty foliage. But in the sunset's golden light how beautiful it appears! And day after day as I watch it, sitting at my sewing, many thoughts come to me of the changes that have come and are still coming to this poor land.

"There is the dark morning shadow — the irreparable past, wrong and cruelty, which must stand through all ages as a black stain upon the pages of her history; the present seeming the noontide hour — the Sun of Righteousness sending his all-searching beams into the very heart of darkness; these rays of light here and there making the surrounding darkness all the more black; and the golden promise of the future, when this land shall lift its head and become a nation among nations, through the redeeming power of God, — this is portrayed by the flood of light which covers this dark mountain-side at the quiet sunset hour."

Mrs. Stover sends also a brief account of a new and hopeful inquirer: —

"About two months ago a young man named Hungulu (great tusk) came, saying he wished to stay here, work, and go to school. He said he heard we had 'the words of God' and he wanted to know what they were. On inquiry we learned that he had never heard a word of the gospel, but only that we had it. We gladly gave him a place to stay and to work. He came regularly to school and in many ways showed his sincerity."

A few months later the missionary wrote that so intent was Hungulu upon his reading that after the vacation began he asked to be taught by himself after his day's work was over. Still later letters say: —

"Hungulu has gained our confidence and admiration. He is not brilliant but he is in earnest. When school closed he went to Mrs. Woodside every day for his lesson. When we went to the coast he accompanied us. He took his book with him and afternoons in camp would come to me to read, or, if I was too busy to hear him, some of the boys heard him read. *He cut the sleeve off his shirt to*

*make a bag to carry his book in.* He tells his wife she need not remain here if she does not want to, though he wishes her to; and that she need not come thinking she will get lots of cloth — 'he is not here for cloth, but for the words of God.'"

### European Turkey Mission.

#### WORK IN ALBANIA.

THE *Missionary News*, published by our brethren at Samokov, contains a letter from Mr. Kyrias, reporting progress of the work at Kortcha, in Albania, in which he refers with greatest pleasure to the new building for church and school which had been purchased and fitted up, the hall holding 100 hearers. The cost of the building, including repairs, was only 165 Turkish liras, and but a small debt remains, contributions for the work having been sent from Samokov and other places. In referring to this Albanian work Mr. Baird, of Monastir, says, in the *Missionary News*: —

"Last June the Albanian Girls' School in Kortcha closed with public exercises in which the pupils showed such progress as to surprise many of their friends. During the summer a suitable place for the school and chapel was found. Mr. Kyrias at once began to raise funds for its purchase and, as soon as prospects warranted him, bought it, paying \$528. Repairs and other expenses cost \$198 more. The building is well fitted for preaching and for a school and has, in the lower story, rooms for a small family.

"The Greek party has tried very hard to stop the Lord's work. Attendants on preaching have been summoned before the church officers, and rebuked for attending as well as threatened with the loss of all services of priests for baptisms, funerals, and other religious ceremonies if the offence was repeated or they sent their children to the Albanian school. The lurking of some men in the evening around the house of Rev. G. D. Kyrias, who has brought the work to its present promising condition, led to the discovery of a plot



to kill him. The failure of this plot, the refusal of the Patriarch to approve the severe measures proposed by the Greek party of Kortcha against all who favor Protestantism, and their vain attempt to turn public opinion and the government against Mr. Kyrias and his friends by calling them Farmason (Free Mason), a most opprobrious name, have caused a temporary lull in the storm. That persecution will break out again is to be expected.

"At present Miss Sevastia Kyrias and Miss Fanka Eftimova are working in Kortcha, the former spending most of her time among the women, visiting and conducting prayer-meetings in which she meets with much to encourage her, and the latter teaching in the school which lately had twenty-seven pupils. A Samokov student works among the men and finds favorable opportunities for religious conversation, especially in the market. Rev. G. D. Kyrias expects to be absent soon to put through the press an edition of the Psalms in Albanian. His brother George and his bride are expecting to reach Kortcha this month to work in this promising field."

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### *Western Turkey Mission.*

#### BITTER PERSECUTION.

OUR readers will remember the reports already printed of the difficulties experienced by Mr. Bartlett and his daughter at Afion Kara Hissar, shortly after the burning of their house at Bourdour. Mr. Bartlett now writes of the rebuilding of the house at Bourdour, and the better feeling in the place toward the missionary work. But at Afion Kara Hissar the storm of persecution is most severe. Mr. Bartlett writes from Constantinople:—

"For several months past there has been the most bitter and persistent opposition to the preacher and the few Protestant brethren there. This opposition has showed itself in various ways. Very heavy and wholly unjust taxation has been laid upon the brethren by their Armenian friends (?), and for this there is no rem-

edy, for the government leaves the apportionment of the military tax to each community; and as there has been no formal separation of the Protestants as a community, they are subjected to this oppression and are plainly told that it is because they are Protestants. Another way of showing opposition is by disturbing their worship on the Sabbath, by stoning the house in which worship is held, by stoning the brethren on their way to and from church, by a party of boys collecting and with fifes and drums making such a din that the peace of the worship is destroyed, by unruly young men present at the service, insulting the preacher to his face, etc.

"My daughter and I arrived there October 1, and stayed about three weeks, and our presence had little or no effect to diminish the trouble. One Sabbath our worship was nearly broken up, and the next Sabbath I called policemen, who were present at both services. The house rented for worship and for the preacher's family, and where we also were accommodated, has been stoned by day and by night for months, and were not the windows on the front side protected by wire screens, not a pane of glass would have remained. On the back side the windows, being unprotected, have suffered badly, and one room cannot be occupied with safety. During the time we were there the house was repeatedly stoned, so that we could not feel safe in sitting before windows which were exposed to the aim of the boys. We complained to the local authorities, and they would make a show of effort by arresting a few boys and reproving them, only to let them go and do the same thing again. I have, today, received a letter from the preacher saying that the stoning of the house continues, and that there is no abatement in the enmity of the people. A formal suit has been brought against him through the government, charging him with saying in the public place that the Virgin Mary was an immoral woman! He was examined on the charge and released until the witnesses should be examined. What

will be the result remains to be seen. The pasha informed me that such a suit had been presented, but that he should not allow it, for it could be only falsehood. The preacher writes that a petition against him is in circulation, with some 200 names already signed, accusing him of reviling the Armenian religion, which of course he utterly denies; and I have no reason to believe that he is capable of any such thing.

"You can imagine how difficult it is to work under such circumstances, and the present prospects for an improvement are not good. The Turkish authorities here seem quite out of patience with me, both for my connection with the Bourdour affair, and for complaints which I have made through the legation in the Afion Kara Hissar case. On the whole the last few months have been very trying both for me and for my daughter, who has been with me through it all, and now I see no other way but to go back to Kara Hissar and spend the winter, and stay till a better spirit prevails."

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### Central Turkey Mission.

#### THE YEAR PAST AND TO COME.

MR. MEAD writes from Adana, November 22:—

"During the present year much time and strength have been given to the discussion of questions relating to the bringing forward of a larger number of students for the ministry. Our mission has suffered greatly from the lack of more educated ministers. It has been felt that our young men have been lacking in a proper degree of consecration, and that for this reason many have turned aside to business and other professions, after having been educated largely at mission expense and with the expectation of their entering the ministry. As a result of the discussions, we believe that the question of individual responsibility for the bringing forward of a larger number of more consecrated men to the ministry, and for the evangelization of the whole empire, has

been brought more clearly than ever before to the minds of all our Christians.

"The number of missionaries in the field this year has been small, in consequence of which certain parts of the mission have not received the careful and personal supervision of a touring missionary which they needed. Another hindrance has been the neglect which large and important churches have suffered from having been pastorless all the year. In parts of the mission, a year of unusual prosperity in business has been attended by a corresponding degree of coldness and worldliness in the church. These are some of the causes working against larger additions to the churches which we would have been glad to report.

"On the other hand there has been in general a quiet substantial growth which is full of encouragement. In some of the churches it is exceedingly gratifying to note how they have been living down local prejudices and gaining favor among those who but a year or two ago were bitterly opposing and persecuting them. The schools have never been fuller. Nine were graduated from the Central Turkey College at Aintab; three from the Girls' College in Marash; and five young men, all graduates from the College in Aintab, completed a three years' course in the Theological Seminary at Marash, and were immediately licensed to preach. Nine men have entered the new class in the Theological Seminary this fall, three of these being Gregorian Armenians. This last fact is significant. It indicates how things are progressing in the Gregorian Armenian Church.

"One of the most hopeful signs of the times is the desire manifested by many in that church for a better educated and more thoroughly evangelical priesthood. And another hopeful sign is that in many of the Armenian churches in the mission the Bible is regularly read in the vernacular. The hostile attitude of the government toward our work during the year has given us not a little annoyance. This hostility seems to be increasing in severity every month. Under the pretext of sup-

pressing imagined conspiracies against itself, the Turkish government has increased the rigors of its already oppressive and despotic policy toward Christian peoples, and seems to be bent on crushing

out the Christian faith. Of course we have no misgivings as to the triumph of the Kingdom of Christ in this land, but if ever we needed the prayers of Christian friends we need them now."

## Notes from the Wide Field.

### INDIA.

A TELUGU CHRISTIAN POET. — An article in the *Harvest Field* for December gives an interesting account of Chandhari Purushottam, who died about two years ago at the advanced age of eighty-seven years. He was born in 1803, and in early life was specially religious. He copied many of the books of the Veda and committed portions to memory. He sought various teachers who might tell him of the way of union with the God. He went through various ceremonies, many of them loathsome and disgusting, that he might crucify his earthly passions and become a saint. His religiousness made him disagreeable to his wife and mother. While in this state of mind he read a Christian tract which he had had in a box for seven years. He was greatly pleased with the tract, and determined to learn more of Christianity. Never having seen a missionary he wrote a letter, addressing it to any missionary who might be in Berhampur. A native Roman Catholic received the letter and replied that there was no missionary there. Purushottam then went on a quest to Chicacole, where he found an earnest Christian lady, who first distrusted him but afterward came to have confidence in his sincerity and gave him much Christian instruction. Receiving a New Testament in 1833, he read it through from cover to cover, and on June 10 of that year he threw away his sacred cord and openly abandoned caste. Shortly after he met for the first time a Christian missionary, one connected with the General Baptist Mission, and was by him baptized. He immediately began preaching the gospel in the streets and markets, bearing all reproaches with great patience. After a year and a half of these labors he sought his wife, who joined him in professing the Christian faith. For fifty-four years Purushottam labored as a preacher and writer, part of the time in connection with the London Mission and a part with the Baptist Mission. At one time he fell into grievous sin, but like David he bitterly repented, and his deep contrition was expressed in many of his hymns. He was received back into the church and labored faithfully, though the latter part of his life he was nearly or quite blind. Efficient as was his preaching, he will be held in remembrance specially on account of his writings. Aside from tracts and other books, he wrote 120 hymns, some of which are among the choicest Telugu hymns now in use. They were not written originally for publication but for the expression of his own thought, yet they have been taken up and sung, and they will be sung doubtless for years to come. He died August 24, 1890, and is spoken of as "a most consistent, humble, earnest, and useful laborer." It is a striking case of one who came out of the darkness of paganism into the light of the gospel without the intervention of any Christian missionary.

A REFUGE FOR THE IMMORAL. — A Baptist missionary in northern India states a remarkable fact connected with their church work, that whenever a member is brought under discipline for drunkenness or immorality of any kind he speedily becomes a Mohammedan; he cannot remain in the church and practise these vices. Especial mention is made of two young men who were suspended from the church for good reasons, who openly said that they had no belief in Mohammedanism, but that they turned to a faith where they might live in immorality and drunkenness without fear of being called to account.



HINDUS AROUSED. — Rev. Mr. Douglas, of the English Church Missionary Society, reports a series of meetings held in a town of 15,000 inhabitants in North Tinnevely. The people are absorbed in trade, and they scoffed and sneered at the Christian preachers. An opposition preaching service was set up, and a Brahman appeared to drive the people away from the Christian stand, compelling them to go where Hinduism was preached. So matters went on for a few days, the crowd evidently preferring the Christian preaching. On one evening a catechist, without proper caution, said something disparaging of the native religion: "You must not worship Brahma, or Siva, or Vishnu, or images of wood or stone." Mr. Douglas says this expression was as though one had put a match to a powder magazine. The people sprang to their feet with shouts and furious gesticulations. It was like the scene in the theatre at Ephesus when Paul preached. There was no quieting the crowd, who shouted in defence of their gods. Mr. Douglas says that anything is better than stagnant indifference, and that though the immediate result seemed depressing he has no doubt that good will finally come out of the incident.

#### AFRICA.

THE SLAVE-TRADE. — We are sorry to find in the August number of *Life and Work in British Central Africa* a report that at the north end of Lake Nyasa there was never a time when there were more guns and powder in the country. A correspondent says: "For many months back dhows have been kept constantly running from Amelia Bay to Deep Bay with cargoes of guns and powder. Great caravans have gone to Tanganyika, Bangweolo, and Mweru to supply the Arab demand there. I never knew a time when there was more actual slavery than there is now, or when more of the Arab followers were armed. You meet often long strings of Arab bearers, carrying loads of fifty or sixty pounds, and each man has his heavy cap gun. I am told too that the powerful Awemba tribe is being armed at the present moment with English guns, and sent to hunt for slaves."

THE SULTANS OF CENTRAL AFRICA. — Count Schweinitz, an officer of the German expedition, charged with the construction of a shipbuilding yard at Victoria Nyanza, writes interesting reports concerning the natives of that region. He says: "The sultan Maharouri came to ask me to visit his dominions. I was prepared for a hostile reception, but I find I have had erroneous ideas of these savages. The sultans are very intelligent and charming men. I visited the village of the sultan Wamba, and I can assure you that many German peasants do not have dwellings as pleasant. . . . There are goats and game in abundance, but unfortunately no cattle; all the cattle died in a cattle plague two years ago. At present I am on good terms with the sultans; they are powerful sovereigns who reign over large territories."

THE CONGO. — *L'Afrique* reports that Major Thys, administrator-general of the societies of the Upper Congo and of the railroad, reports that the problem of food for the whites living in that country is solved by the successful growth of a herd of cattle on the isle of Matéba. Three hundred head of cattle were placed there two years ago and the number has increased in that time to 1,560! Major Thys had himself counted the herd.

UGANDA. — *The Church Missionary Intelligencer* for January contains many letters and journals from the missionaries in Uganda and Busoga, the last date being August 18. The story of missionary life at Mengo, the capital of Uganda, subsequent to the war and the return of King Mwanga, is fully told. The king was fairly friendly and declared that he wished to become a Protestant, and would like to have Mr. Ashe go up daily to instruct him. The final arrangements give to the Protestants two thirds of the country, the rest being divided between Roman Catholics and Mohammedans. A service was held each Sunday afternoon at the king's. Many persons were coming for-

ward as catechumens, and there were also many baptisms. The people had determined to give to the missionaries four houses in Mengo, and have also arranged to supply them with food, each of the big chiefs taking one European as his special charge. They also determined to build a large church; this was done without cost to the missionaries, and at one time Mr. Baskerville found 500 people at work upon it. On July 31 the church was dedicated. It is a huge structure, and at the dedicatory service each person put into the offertory a single shell, which is their small currency, the poor not less and the rich not more than one, and in this way it was known that 3,731 persons were present in the new church. This certainly was a remarkable congregation. The people were fulfilling their engagements to supply food in a commendable manner, but the mission does not regard the popular rising in favor of the Protestant religion, caused by the king's coming to church, as without perils. They are anxious to keep a pure church, and they would much prefer persecution to any insincere professions of fidelity.

Mr. Roscoe has left Mengo to reside in Luba's country, Busoga. Luba received him cordially and was made to understand from the first that Mr. Roscoe had no connection with the British East Africa Company, but was purely a religious teacher. Mr. Roscoe told him that he did not come for trade or war or to interfere with the politics, but simply to preach to his people the religion of Jesus Christ, if the king desired it. Luba replied in a most friendly way. He promised to build a house and provide food; also offering a tusk of ivory to Mr. Roscoe, who refused it, saying he did not want gain but only food. The king sent his katikiro to select a place for the mission, and one was chosen which greatly pleased Mr. Roscoe. It is near the lake and 200 feet above Luba's residence. A number of boys are coming daily to read, and four chiefs, three of them sons of Luba, are also learning. It seems from this summary of the report that, notwithstanding the great anxieties of the mission, the present outlook is most hopeful.

MASHONALAND. — A recent report of the British Central Africa Company shows that the Company is exerting its influence over three quarters of a million square miles south and north of the Zambesi. In Mashonaland there are now some 3,500 settlers. It seems that Lobengula, the paramount chief, receives from the government monthly a hundred sovereigns in gold. So far the operations have involved an expenditure above receipts, but it is hoped that from this time onward the colony will be self-supporting.

KAFFRARIA. — The foreign secretary of the Scotch United Presbyterian Mission, Mr. Buchanan, has recently visited Kaffraria and reports that all the tribes of south-eastern Africa are open to the gospel. People gather around a missionary wherever he goes, and large numbers are brought into the church. Mr. Buchanan speaks of one station, open only five years since, where there are now upward of 600 persons in full communion. The converts show the genuineness of their professions, not only by attendance on ordinances, but also by contributing to the cause of Christ, in many cases devoting themselves to active Christian work among their less enlightened neighbors.

EAST AFRICA. — A telegraph line is now completed from Mombasa to Lamu, a distance of about two hundred miles. Bishop Tucker was expected to leave Kikuyu about the middle of November for Uganda. The Juba River has been successfully navigated by a stern-wheeled steamer, under an English captain, who ascended the river some two hundred miles, trading and establishing friendly relations with the people. Such developments of commerce promise much for Africa.

#### CHINA.

ATTITUDE OF OFFICIALS. — It is difficult to understand the exact position of affairs in reference to the efforts of the Chinese government to suppress the libelous literature put in circulation in regard to Christians. We reported some time since that Chou Han,

the leader in the publication of these scurrilous pictures and tracts, had been degraded by the officials and driven from Chang-Sha. This was true, but Chou Han has only gone to Chang-teh-fu, from which city the indecent literature is sent out without check, the officials apparently conniving at the offence. So long as the people and officials of any particular province are fired with this spirit of hostility to foreigners, it is no doubt extremely difficult for the central government to suppress these publications. Our belief is that the imperial authorities would gladly do so, could they manage affairs in the disturbed sections. But, doubtless, to the Chinese official, from highest to lowest, the foreigner must be an unwelcome presence, causing no end of trouble.

## Miscellany.

### BIBLIOGRAPHICAL.

*A Christian Business Man.* The Life of Deacon Caleb Foote Gates. By his son, Rev. Caleb Frank Gates. pp. 200. Price, \$1.

Those who were acquainted with the subject of this memoir only during his later years, when he was in the full tide of successful business and Christian enterprise, will be interested to read of his boyhood and early youth, when through some peculiar trials he was disciplined and trained for his mature life. It is a good book for boys and young men, during their educational period, as well as for men of business to read. The noble elements of his character appear all through his life to the end. He was a grand, unselfish man, with broad views as to missionary work in connection with city and home evangelization as well as with the spread of the gospel in foreign lands. How such a life contrasts with that of one who has amassed his millions of dollars, and has lived and died, apparently without a thought of the millions of needy souls around him!

*The Wonderful Counselor:* All the recorded sayings of the Lord Jesus, chronologically arranged on a plan for easy memorizing, in single passages, one for each day in the year; with brief notes connecting words and phrases. By Rev. Henry B. Mead, M.A. With an Introduction by Rev. Francis E. Clark, D.D., President of the United Society of Christian Endeavor. New York: A. D. F. Randolph & Co., Incorporated. Price, 50c.

This certainly is a novel and interesting plan for bringing the words of our Lord Jesus to the attention of the reader for each day in the year. This is not a Life of Christ, but it presents his utterances on

the varied occasions in which he conversed with men so that his whole wondrous life will be best understood.

*Simple Bible Lessons for Children.* By Frederick A. Laing, F.E.I.S. With an Introduction by Rev. James Stalker, M.A., D.D. New York: A. C. Armstrong & Son. 1892.

This is a book that mothers and those who have the training of children will find helpful in bringing out the beautiful stories from the Book of books.

*Select Notes on the International Sunday-school Lessons for 1893.* By Rev. F. N. Peloubet, D.D., and Mrs. M. A. Peloubet. Boston: W. A. Wilde & Co.

If there are any better comments upon the International Sunday-school Lessons, we do not know where to find them. These notes are condensed and yet not meagre. They cover all points upon which inquiry is needed, not avoiding the difficult points, yet they are eminently practical and evangelical. The successive volumes have been of greatest service to our missionaries in different parts of the world, both in their own study and in aiding the native pastors and preachers.

*Rev. John Lowe, F.R.C.S.E., Secretary and Superintendent of the Edinburgh Missionary Society.* Edinburgh: Scott & Ferguson.

This is a pleasant memorial of the author of that standard work, "Medical Missions: Their Place and Power." It gives a brief sketch of his life, with extracts from many sermons and articles in the newspapers and magazines subsequent to the death of this much-honored and useful man.



*Bible Studies from the Old and New Testaments, covering the International Sunday-school Lessons for 1893.* By George F. Pentecost, D.D. New York: A. S. Barnes & Co. Copyright, 1893.

This is the sixth volume of Bible Studies issued by Dr. Pentecost. They

are preeminently homiletical in their character, and are marked by all the spiritual insight and evangelical fervor of the author. They are admirable as exegetical discourses.

## Notes for the Month.

### SPECIAL TOPICS FOR PRAYER.

For the colleges and seminaries of our own and of mission lands; that their instructors may be wise and holy men, filled with the spirit of Christ; that the students may consecrate their powers to the service of their divine Master, and may turn in large numbers to the work of preaching Christ. Thursday, January 27, is the Day of Prayer for Colleges.

For the persecuted laborers in Austria and for the Stundists of Russia, that God may deliver them from their enemies, and make their trials serve for the advancement of His kingdom. (Pages 47 and 49.)

### ARRIVALS AT STATIONS.

November 7. At Pao-ting-fu, Willis C. Noble, M.D., and wife. It has been decided that Dr. and Mrs. Noble shall remain for a time at Pao-ting-fu.

November 17. At Yokohama, Rev. J. L. Atkinson and wife, Rev. George Allchin and wife, and Miss Lucy E. Case.

### MARRIAGE.

November 21. At Kobe, Japan, Rev. Hilton Pedley to Miss Martha J. Clark, both of the Japan Mission.

### DEATH.

December 21. At Constantinople, Rev. Edwin E. Bliss, D.D. (Page 55.)

## For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. The situation in India. (Page 54.)
2. A new chapel in the Marathi Mission. (Page 61.)
3. How they give in the Marathi Mission. (Page 62.)
4. Items from Japan. (Page 63.)
5. Work among the Albanians. (Page 67.)
6. Outlook in the Central Turkey Mission. (Page 69.)
7. Persecution in Western Turkey. (Page 68.)
8. Influence of the gospel in West Africa. (Page 65.)

## Donations Received in December.

### MAINE.

Bangor, Central Cong. ch., 125; Ham-	
mond-st. Cong. ch., 44.42,	169 42
Biddeford, Pavilion church,	19 00
Boothbay Harbor, M. A. B.	5 00
Brunswick, 1st Cong. ch.	66 93
Farmington, A friend,	5 00
Gorham, 1st Cong. ch.,	101 89
Gray, Ansel W. Merrill,	4 00
Greenville, Union ch.	17 25
Hampden, Cong. ch. and so.	3 81
Kennebunkport, South Cong. ch.,	
26.40; 1st Cong. ch., 15,	41 40
Milltown, Cong. ch. and so.	51 78
Minot Centre, Cong. ch. and so.	32 00

Norway, 2d Cong. ch.	5 00
Richmond, Cong. ch. and so.	7 00
Rockland, Cong. ch. and so.	36 00
South Paris, Cong. ch. and so.	4 00
Southport, John McKown, Jr.	5 00—574 48

### NEW HAMPSHIRE.

Amherst, A friend in Cong. ch.	2 00
Concord, Mrs. Sarah E. Sanborn,	10 00
Dunbarton, A friend in Cong. ch.	5 00
Exeter, Rev. Jacob Chapman,	100 00
Gilmanton Iron Works, Cong. ch.	
and so.	11 33
Gilsum, Cong. ch. and so.	6 17
Hampton, Cong. ch. and so.	8 00

Hanover Centre, Cong. ch. and so.	2 70
Hebron, Union Cong. ch.	7 00
Hopkinton, Cong. ch. and so.	26 88
Hudson, Cong. ch. and so.	10 00
Jaffrey, Cong. ch. and so.	44 00
Littleton, Cong. ch. and so.	19 50
Manchester, 1st Cong. ch.	76 78
Nashua, 1st Cong. ch., of which 100 from Mrs. H. A. Allbee for work of Rev. J. E. Abbott, 200; Pilgrim Cong. ch., 86.77,	286 77
Newport, Cong. ch., estate of John Towne,	25 00
Penacook, Cong. ch. and so.	7 04
Pittsfield, Cong. ch. and so.	39 14
Somersworth, 1st Cong. ch.	30 00
Tilton, Cong. ch. and so.	50 00
West Hampstead, A friend,	1 00
—, A friend,	10 00—778 40

## VERMONT.

Bellows Falls, 1st Cong. ch., 19.27; Young People's Miss'y Legion, 1st Cong. Sab. sch., 1,	20 27
Bennington, 2d Cong. ch.	116 53
Bradford, 1st Cong. ch.	27 43
Brandon, Cong. ch. and so.	5 25
Brattleboro, Centre Cong. ch., m. c.	90 88
Brownington and Barton Landing, Cong. ch. and so.	37 00
Burlington, College-st. Cong. ch.	130 61
Castleton, W. T. and L. C. Herrick,	10 00
Colchester Centre, Cong. ch. and so.	11 25
Fairlee, Cong. ch. and so.	10 27
Ferrisburgh, Rev. Levi Wild,	4 00
Franklin, Cong. ch. and so.	7 25
Granby, Miss Lucy E. Rice,	2 00
Greensboro, C. L. Baker,	5 00
Jamaica, Cong. ch. and so.	9 41
Jonesville, Friends,	17 00
Middlebury, Cong. ch. and so.	146 86
Northfield, Cong. ch. and so.	16 70
Peacham, Cong. ch. and so.	70 00
Richmond, Cong. ch. and so., 33; Friends, 30,	63 00
Rochester, Cong. ch. and so.	32 00
Royalton, Cong. ch. and so.	35 49
South Hero and Grand Isle, Cong. ch. and so.	27 15
South Royalton, Cong. ch. and so.	39 36
St. Johnsbury, A friend, South Cong. ch.	1,000 00
Thetford, 1st Cong. ch.	45 53
West Brattleboro, Cong. ch. and so.	29 80
Westminster, 1st Cong. ch.	8 47—2,018 51

## MASSACHUSETTS.

Abington, 1st Cong. ch.	17 98
Acton, Cong. ch. and so.	17 66
Amherst, College Cong. ch., 168.11; 1st Cong. ch., 100,	268 11
Andover, West Cong. ch.	50 01
Athol, Cong. ch. and so.	78 07
Attleboro, 2d Cong. ch.	137 63
Becket, C. B. Ferry,	5 00
Berkley, A friend,	1 00
Boston, 2d ch. (Dorchester), 188.33; Union ch., 163.84; Phillips ch. (So. Boston), 39.70; Pilgrim ch. (Dorchester), 32.46; So. Evang. ch. (W. Roxbury), 24.90; Park-st. ch., 20; Eliot ch. (Roxbury), m. c., 11.37; A lady, 200; Benjamin F. Dewing, 50; Miss E. P. Underwood, 25; T. G., 20; A friend, 5,	780 60
Boston, Summary for 1892:—	
Old South church,	6,431 64
do., to Woman's Board,	769 40—7,201 13
Park-st. church,	3,337 69
do., to Woman's Board,	682 02—4,020 19
Central church,	2,427 90
do., to Woman's Board,	642 02—3,069 92
Mount Vernon church,	2,036 24
do., to Woman's Board,	432 75—2,468 99
Eliot church,	1,505 36
do., to Woman's Board,	405 22—2,000 58
Shawmut church,	972 66
do., to Woman's Board,	879 04—1,851 70

2d church (Dorchester),	807 79
do., to Woman's Board,	911 98—1,719 77
Union church,	420 74
do., to Woman's Board,	995 06—1,415 80
Walnut-ave. church,	721 94
do., to Woman's Board,	598 80—1,320 74
Central church (Jamaica Plain),	388 57
do., to Woman's Board,	560 40—948 97
Phillips church,	249 70
do., to Woman's Board,	485 44—735 14
Immanuel church,	146 92
do., to Woman's Board,	344 55—491 47
Brighton church,	49 07
do., to Woman's Board,	228 86—277 93
Village church (Dorchester),	113 31
do., to Woman's Board,	128 38—241 69
Allston church,	108 33
do., to Woman's Board,	129 20—237 53
Winthrop ch. (Charlestown),	162 93
do., to Woman's Board,	61 25—224 18
Berkeley Temple church,	44 66
do., to Woman's Board,	178 00—222 66
Harvard church (Dorchester),	125 50
do., to Woman's Board,	50 59—176 09
Highland church,	69 75
do., to Woman's Board,	74 56—144 31
South Evang. ch. (West Roxbury),	72 25
do., to Woman's Board,	66 63—138 88
Boylston ch. (Jamaica Plain),	68 45
do., to Woman's Board,	10 00—78 45
Pilgrim church (Dorchester),	32 46
do., to Woman's Board,	33 00—65 46
1st Cong. ch. (Charlestown), to Woman's Board,	54 55
Roslindale church,	9 00
do., to Woman's Board,	29 00—38 00
Trinity ch. (Neponset),	29 08
do., to Woman's Board,	5 00—34 08
Olivet church,	10 00
do., to Woman's Board,	5 00
Maverick church,	500 00
do., to Woman's Board,	300 00
Advanced Contributions,	
Hollis Moore Memo. Fund,	
Miscellaneous, to A. B. C. F. M.	1,363 43
do., to Woman's Board,	728 20—2,091 63
Special, to A. B. C. F. M.	477 00
Legacies to A. B. C. F. M.	23,764 33
do., to Woman's Board,	11,096 80—34,861 13
School Fund, to A. B. C. F. M.	196 33
	67,619 30

Boxboro, Cong. ch. and so.	9 00
Bradford, Mrs. Warren Ordway,	10 00
Brimfield, Cong. ch. and so.	8 70
Brockton, 1st Cong. ch.	32 65
Brookfield, Cong. ch. and so.	6 10
Brookline, Harvard Cong. ch.	486 10
Cambridge, Mrs. M. E. Brown,	10 00
Cambridgeport, Pilgrim Cong. ch.	37 24
Campello, South Cong. ch.	50 00
Chelsea, 3d Cong. ch., 30.27; 1st Cong. ch., 14; Central Cong. ch., 10.97; Miss A. M. Dutch, 5,	60 24
Chesterfield, Cong. ch. and so., 25; "Special," 50,	75 00
Chicopee, 1st Cong. ch., 51.75; 3d Cong. ch., 43.21,	94 96
Chiltonville, 4th Cong. ch.	5 50
Dover, Cong. ch. and so.	6 25
East Bridgewater, Union Cong. ch.	16 64
Easthampton, Payson Cong. ch.	134 91
East Northfield, Rev. F. J. Ward,	5 00
Enfield, Cong. ch. and so.	8 22
Fall River, Central Cong. ch., for new work of East Central Africa Mission,	30 00
Fitchburg, Calvinist Cong. ch.	12 00
Georgetown, 1st Cong. ch.	7 60
Greenfield, 2d Cong. ch.	36 59
Grafton, Evang. Cong. ch.	73 90
Granby, Cong. ch. and so., add'l,	5 00

Hadley, 1st Cong. ch.	33 25
Hanover, 1st Cong. ch.	3 61
Hardwick, Cong. ch. and so.	10 00
Harvard, A friend in Cong. ch.	100 00
Haverhill, North Cong. ch., of which	
10 from Mrs. A. B. Kimball, 175;	
A friend, 20,	195 00
Haydenville, Cong. ch. and so.	15 00
Hinsdale, Cong. ch. and so.	7 15
Indian Orchard, Cong. ch. and so.	31 81
Leominster, Cong. ch. and so.	23 50
Lenox, Cong. ch. and so.	13 15
Lexington, Hancock Cong. ch., 33.28;	
Lex., 20,	53 28
Linden, Mrs. T. D. Goodhue,	1 00
Longmeadow, Ladies' Benév. Assoc.,	
5; Gentlemen's do., 6.04,	11 04
Lowell, 1st Cong. ch.	28 86
Lynn, 1st Cong. ch.	43 00
Malden, Cong. ch. and so.	146 70
Mansfield, Cong. ch. and so.	14 00
Marblehead, 1st Cong. ch.	42 00
Mattapoisett, Mrs. P. G. Hubbard,	5 00
Medford, Mystic Cong. ch., with other	
dona., to const. Mrs. D. W. Wilcox	
and Mrs. E. BOYNTON, H. M.	179 33
Medway, Village ch., with other dona.,	
to const. HENRY F. SPENCER, H. M.	45 00
Middleton, Cong. ch. and so.	10 00
Millbury, 1st Cong. ch.	73 36
Millers Falls, Cong. ch. and so.	6 00
Monson, Cong. ch. and so.	22 11
Montague, 1st Cong. ch.	29 00
Natick, 1st Cong. ch.	300 00
New Bedford, North Cong. ch., of	
which 568.93 for sup. of Rev. and	
Mrs. Bunker,	579 63
Newburyport, North Cong. ch.	85 27
Newton, Eliot ch., of which 456	
toward salary of Rev. G. M. Row-	
land, Tottori, Japan, 630.06; Mrs.	
Louisa J. Byington, 45,	675 06
Newton Centre, 1st Cong. ch., 147.74;	
S. F. Wilkins, 45,	192 74
Norfolk County, B. C.	100 00
North Amherst, Cong. ch. and so.	20 18
Northampton, Benevolent Society of	
Edwards Cong. ch., 15.68; Rev.	
H. L. Edwards, 10,	25 68
Northbridge, 1st Cong. ch., 50; Rock-	
dale Cong. ch., 16,	66 00
North Brookfield, 1st Cong. ch.	33 00
North Wilbraham, Grace Union ch.	10 30
Oxford, Cong. ch. and so.	25 00
Phillipston, Cong. ch. and so.	16 24
Pittsfield, 1st Cong. ch., 150; South	
Cong. ch., 41.36,	191 36
Plympton, Cong. ch. and so.	5 00
Reading, Cong. ch. and so.	5 24
Salem, A friend in South ch.	5 00
Sheffield, Cong. ch. and so., 15.17;	
Y. P. S. C. E., for native preacher,	
Madura, 20.28,	35 45
South Hadley, 1st Cong. ch.	20 00
South Hadley Falls, Friends,	10 00
South Natick, John Eliot ch.	13 12
South Walpole, Missionary,	3 00
Springfield, 1st Cong. ch., 187.85;	
Park Cong. ch., 114.50; Olivet	
Cong. ch., with other dona., to const.	
ARTHUR J. BERRY, H. M., 42;	
Memorial church, 18.20; Ruth A.	
Rockwell, in mem. of Uzal Rock-	
well, 25; Mrs. A. C. Hunt, 1;	
Mrs. C. E. Hitchcock, 1,	389 55
Stockbridge, Cong. ch. and so.	33 78
Sturbridge, 1st Cong. ch.	34 92
Templeton, Trin. Cong. ch.	20 54
Upton, 1st Cong. ch.	35 33
Warren, Cong. ch. and so.	160 00
Webster, 1st Cong. ch.	34 34
Westboro, Cong. ch. and so.	92 26
Westfield, 1st Cong. ch., 164; A	
friend, 1,	165 00
West Hawley, Cong. ch. and so.	8 00
Westport, Pacific Union ch.	13 00
West Springfield, A friend,	2 00
Weymouth and Braintree, Union	
Cong. ch.	43 00
Whitman, Cong. ch. and so.	50 00

Williamstown, 1st Cong. ch.	46 98
Wilmington, Cong. ch. and so.	25 58
Winchendon, North Cong. ch.	30 58
Woburn, 1st Cong. ch., 428.53; North	
Cong. ch., 19.28,	447 81
Wollaston, Cong. ch. and so.	42 58
Worcester, Union Cong. ch., 94.20;	
1st Cong. ch., 74,	168 20
Yarmouth, 1st Cong. ch.	20 00
—, P., for support of a preacher	
in Bohemia,	150 00—8,140 53
<i>Legacies.</i> —Boston, Clementina B.	
Minot, by Robert S. Minot,	
Adm'r, bal.	2 63
Ipswich, Mrs. [Miriam G. Burrows,	
by F. W. Coburn, Ex'r, add'l,	80 00
Monson, Cyrus W. Holmes, Jr., by	
E. F. Morris & S. F. Cushman,	
Ex'rs,	2,000 00
North Brookfield, Hammond Reed,	
by J. E. Porter, Ex'r,	35 00
Springfield, Levi Graves, by D. W.	
Wells, Trustee, add'l,	60 00
West Newbury, J. C. Carr, by J.	
G. Tewksbury, Ex'r, for North	
China College, Tung-cho,	500 00—2,677 63
	10,818 16

## RHODE ISLAND.

East Greenwich, James Roomian,	3 00
East Providence, Newman Cong. ch.	35 00
Providence, Pilgrim Cong. ch.	79 66—117 66

## CONNECTICUT.

Bridgeport, 1st Cong. ch., 513.52;	
Olivet Cong. ch., 13,	526 52
Bristol, Cong. ch. and so.	60 02
Cheshire, Cong. ch. and so.	35 00
Chester, Cong. ch. and so.	26 77
Clinton, Friend, for native helper,	
Madura,	40 00
Colebrook, Cong. ch. and so.	26 65
Columbia, Cong. ch. and so., 93.45;	
incorrectly ackn'd in January <i>Her-</i>	
<i>ald</i> as from Columbus.	
Cornwall, 2d Cong. ch.	84 25
Cromwell, A friend,	50 00
Danielsonville, Westfield Cong. ch.	26 00
Deep River, Cong. ch. and so.	50 30
East Avon, Cong. ch. and so., add'l,	5 00
East Hampton, 1st Cong. ch.	33 27
East Hartford, Catherine Kingsbury,	4 00
East Haven, Cong. ch. and so.	32 25
Ellington, Cong. ch. and so.	218 00
Fairfield, 1st Cong. ch. of Christ,	
towards sal. of Rev. E. P. Elwood,	50 00
Fair Haven, 2d Cong. ch.	90 50
Farmington, 1st Cong. ch., of which	
100 toward sal. of Rev. G. P.	
Knapp,	212 50
Gilead, Cong. ch. and so., with other	
dona., to const. Rev. HENRY B.	
MASON, H. M., 21.25; Ladies' Aux.,	
toward support of Rev. A. W.	
Clark and Rev. John S. Porter,	
28.75,	50 00
Goshen, Cong. ch. and so.	157 21
Greenwich, 2d Cong. ch., of which	
28.48 for Papal lands,	364 04
Groton, Cong. ch. and so.	45 00
Haddam, 1st Cong. ch.	5 00
Hartford, Mrs. Mary C. Bemis,	150 00
Kensington, William Upson, 10;	
Mary H. Upson, 5,	15 00
Lyme, Grassy Hill Cong. ch.	33 85
Madison, Cong. ch. and so.	34 80
Manchester, 2d Cong. ch.	98 37
Middletown, 1st Cong. ch., 60.49;	
South Cong. ch., 52.99,	113 48
Millington, Cong. ch. and so., 2.65; A	
friend, 2.35,	5 00
Morris, Cong. ch. and so.	6 51
New Britain, South Cong. ch., to	
const. EDWIN M. SCHULTZ and	
CATHERINE A. STANLEY, H. M.,	
220.54; 1st Ch. of Christ, 77.62,	298 16



New Haven, 1st Cong. ch., 394.67;	
United ch., 304.75; Anonymous, 20;	
A friend, 2,	721 42
New London, 1st Ch. of Christ, of which 16.27 m. c., to const. JAMES E. GODDARD, H. M.	124 92
New Milford, 1st Cong. ch., 174.50;	
James Hine, 15,	189 50
Newtown, Cong. ch. and so.	10 00
North Branford, Cong. ch. and so.	14 91
Norwalk, 1st Cong. ch.	111 10
Norwich, Park Cong. ch., toward sup. of Rev. J. H. DeForest, 793.98;	
Broadway Cong. ch., 200,	903 98
Orange, Cong. ch. and so.	14 15
Oxford, Cong. ch. and so.	17 60
Plainville, Cong. ch. and so., to const. KATHERINE B. ROBBINS, H. M.	123 28
Plymouth, Cong. ch. and so.	25 46
Poquonock, Cong. ch. and so.	38 43
Ridgefield, 1st Cong. ch.	37 33
Salisbury, Cong. ch., Young men's Bible class, 3.25; "The Mites," 1.25,	4 50
Saybrook, Ann A. Pratt,	50 00
Sharon, 1st Cong. ch.	15 62
Somers, C. B. P.	9 00
South Britain, Cong. ch. and so.	9 55
South Norwalk, C. M. Laurence,	1 25
Stafford Springs, Cong. ch. and so.	21 44
Stanwich, Cong. ch. and so.	1 00
Terryville, B. E. C.	40 00
Unionville, Mrs. Mary M. Smith,	25 00
Vernon Centre, Cong. ch. and so.	72 00
Wallingford, Cong. ch. and so.	30 00
West Hartford, 1st Ch. of Christ,	173 72
West Haven, Cong. ch. and so., 28.15;	
Mrs. Emeline Smith, 10,	38 15
Westport, Saugatuck Cong. ch.	56 37
Windsor, 1st Cong. ch. and so.	92 75
Windsor Locks, Cong. ch. and so.	112 15
Winsted, 1st Cong. ch.	66 55
Wolcott, Cong. ch. and so.	4 50
—, A friend,	30 00—6,133 08
<i>Legacies.</i> —New Haven, James P. Dickerman, by George L. Dickerman, Adm'r,	5,000 00
Rocky Hill, Rev. Asa B. Smith, by Rev. Elijah Harmon, Ex'r,	165 00—5,165 00
	11,298 08

## NEW YORK.

Angola, A. H. Ames,	5 00
Brooklyn, Central Cong. ch., of which 500 from D. M. Stone and 212.25 m. c., 3,814.14; Tompkins-ave. Cong. ch., 940; Church of the Pilgrims, 477; Plymouth Cong. ch., 86; South Cong. ch., add'l, 79.11; Trinity Cong. ch., Miss'y Soc., 17.85;	
Beecher Memo. ch., 15,	5,429 10
Brookton, Cong. ch.	10 00
Buffalo, Pilgrim Cong. ch.	7 01
Camden, Cong. ch. and Sab. sch.	42 26
Canaan Four Corners, Mrs. A. Barstow,	15 00
Canandaigua, 1st Cong. ch.	96 46
Chateaugay, Joseph Shaw,	5 00
Chenango Forks, Cong. ch.	10 80
East Bloomfield, Cong. ch., 28; Mrs. Eliza S. Goodwin, 1.90,	29 90
Hamilton, Cong. ch.	12 00
Jamestown, Miss J. A. Moses,	25 00
Middletown, 1st Cong. ch.	8 99
New York, Broadway Tabernacle, to const. WILLIAM IVES WASHBURN, Jr., and E. M. CRAVATH, D.D., H. M., 2,590.25; Two friends in do., 15; Rev. J. H. Worcester, Jr., 30; A friend, 25; C. Irving Fisher, 20; C. T. Kilborne, 4.25; A friend, 2,	2,686 50
North Walton, Cong. ch.	8 50
Oswego, 1st Cong. ch.	74 06
Portland, 1st Cong. ch.	12 15
Poughkeepsie, 1st Cong. ch.	38 28
Rocky Point, Cong. ch.	13 54
Saratoga Springs, New Eng. Cong. ch.	34 63
Setauket, Julia Hale,	2 00
Sidney, 1st Cong. ch.	27 58
Union Centre, I. T. Brown,	3 00

Utica, Bethesda Welsh Cong. ch.	5 00
Warsaw, Cong. ch.	13 08—8,614 84
<i>Legacies.</i> —New York, John S. Kenyon, by Erastus F. Brown, Ex'r,	5,000 00
	13,614 84

## NEW JERSEY.

East Orange, Trinity Cong. ch.	68 50
Haddonfield, J. D. Lynde,	100 00
Newark, Belleville-ave. Cong. ch.	143 53
Plainfield, Mrs. Sarah F. Johnson,	10 00
Vineland, Ch. of the Pilgrims,	12 00—334 03

## PENNSYLVANIA.

Braddock, Woman's Miss'y Soc.	6 00
East Smithfield, Cong. ch.	16 00
Guy's Mills, Mrs. F. Maria Guy,	3 00
Kane, J. M. Gillette,	5 00
Lansford, 2d Cong. ch.	9 50
Philadelphia, "Lancaster,"	100 00
Wilkesbarre, 1st Welsh Cong. ch., 12.75; "In mem. of Albert Samuel," 5,	17 75—157 25

## MARYLAND.

Baltimore, "Gratitude,"	8 00
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## DISTRICT OF COLUMBIA.

Washington, A thank-offering from Rev. and Mrs. B. N. Seymour,	40 00
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## GEORGIA.

Atlanta, Mrs. Lucy E. Case, Atlanta University,	4 80
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## FLORIDA.

Georgiana, F. W. Munson,	3 00
Key West, Men's Miss'y Soc.	10 80—13 80

## TENNESSEE.

Knoxville, Pilgrim Cong. ch.	21 20
Petway, A. P. Highland,	2 00
Pleasant Hill, Cong. ch. and so.	6 16—29 36

## TEXAS.

Denison, 1st Cong. ch.	5 00
San Antonio, Mrs. S. M. Newton,	2 00—7 00

## INDIANA.

Terre Haute, 1st Cong. ch.	25 00
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## MISSOURI.

Mine La Motte, Cong. ch.	14 40
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## OHIO.

Aandover, Cong. ch.	14 00
Austinburgh, V. P. S. C. E., toward sup. of native preacher in Marshall Islands,	15 00
Burton, Cong. ch., for new work in East Cent. Africa Mission,	10 00
Charlestown, Cong. ch.	2 00
Cleveland, Union Cong. ch., 8.35; Mrs. E. F. Harrington, 10,	18 35
Columbus, Mayflower Cong. ch.	3 36
Coolville, A friend,	40
Geneva, Cong. ch.	22 00
Hudson, Cong. ch.	20 00
Nebo, Cong. ch.	5 80
Oberlin, 2d Cong. ch., 135.92; 1st Cong. ch., 68.75,	204 67
Painesville, 1st Cong. ch., of which 36.65 for sup. of Bible reader in Africa,	90 02
Ravenna, Cong. ch.	11 52
Sandusky, 1st Cong. ch.	4 35
Springfield, Elenor M. Purssell,	5 00
Thomastown, Cong. ch.	6 00
Wellington, Edward West,	15 00
York, Cong. ch.	20 00
Youngstown, Welsh Cong. ch.	14 00—481 47

## ILLINOIS.

Albion, Rev. P. W. Wallace and family,	2 50
Cambridge, Cong. ch.	5 00
Champaign, Cong. ch.	23 73
Chesterfield, Cong. ch.	7 51
Chicago, Kenwood Evang. ch., 300.77:	
1st Cong. ch., 190.62; New Eng. Cong. ch., 136.38; Plymouth Cong. ch., 111.85; Lincoln Park Cong. ch., 94.48; Central Park Cong. ch. and Sab. sch., 40.75; Leavitt-st. Cong. ch., 14.14; Douglas Park Cong. ch., 8.35; W. B. Jacobs, 50,	956 34
Decatur, Cong. ch.	20 00
Delavan, R. Hoghton,	20 00
Englewood, Pilgrim Cong. ch.	72 00
Forrest, Cong. ch.	16 82
Freeport, Evang. Asso. and 2d Presb. ch., toward support of Rev. T. W. Woodside, West Cent. Africa,	20 00
Geneseo, 1st Cong. ch.	91 97
Kewanee, Cong. ch.	70 40
Knoxville, H. Rowles,	5 00
La Moille, Cong. ch.	16 00
Moline, 2d Cong. ch.	20 07
Neponset, Cong. ch.	5 00
Ottawa, 1st Cong. ch.	42 11
Pittsfield, Edward Doocy, to const. Mrs. CLARA L. DOOCY, H. M.	100 00
Plano, Cong. ch.	4 60
Polo, Ind. Presb. ch.	10 10
Quincy, 1st Union Cong. ch.	98 27
Roberts, Woman's Miss'y Soc.	83
Rockford, 2d Cong. ch.	587 28
Rogers Park, Cong. ch.	16 72
Springfield, 1st Cong. ch.	20 55
Tonica, Cong. ch.	12 50--2,247 30

## MICHIGAN.

Ann Arbor, 1st Cong. ch.	75 50
Detroit, 1st Cong. ch., 224.94; Woodward-ave. Cong. ch., 151.59,	376 53
Flat Rock, Cong. ch.	7 00
Grand Rapids, Smith Memo. ch., for work in Sholapur, Marathi Mission,	37 60
Hudson, Cong. ch.	13 35
Red Jacket, Rev. J. W. Savage,	10 00
Romeo, A friend,	90 00
St. Clair, Cong. ch.	17 00
Utica, Cong. ch.	5 75
Wayne, 1st Cong. ch.	10 00--642 73

## WISCONSIN.

Beloit, 2d Cong. ch., 53.25; 1st Cong. ch., 19.18,	72 43
British Hollow, Thos. Davies,	30 00
Clinton, Cong. ch.	12 00
Delavan, Cong. ch.	10 00
Janesville, 1st Cong. ch.	5 00
Koshkonong, Cong. ch.	7 15
Lancaster, Cong. ch.	5 25
Milwaukee, Grand-ave. Cong. ch.	46 00
Navy, Karl Mueller,	2 00
Oshkosh, Zion Cong. ch.	36 40
Racine, 1st Presb. ch.	24 32
Ripon, 1st Cong. ch.	18 42
Rosendale, 1st Cong. ch.	10 50
Waukesha, "C."	10 00
Whitewater, Cong. ch.	22 86--312 33

## IOWA.

Burlington, Cong. ch.	18 23
Cherokee, Cong. ch.	32 00
Chester Centre, Cong. ch.	12 61
Denmark, Cong. ch.	5 00
Gem Point, Cong. ch., for India,	2 40
Grinnell, Cong. ch.	21 00
Hull, Cong. ch.	15 28
Iowa City, Cong. ch.	63 60
Keokuk, Cong. ch.	15 00
Marshalltown, Cong. ch.	21 52
Orchard, Cong. ch.	9 00
Stuart, Cong. ch.	30 00--245 64

## MINNESOTA.

Excelsior, Cong. ch.	10 15
Mankato, Sewing Soc. in Swedish Cong. ch., for work in China,	25 00

Minneapolis, Plymouth Cong. ch., 65.87; Pilgrim Cong. ch., 17, add'l; A friend, 12; W. N. R., 3,	97 87
Northfield, Cong. ch.	53 54
Rochester, W. J. Eaton, 10.80; Rev. John A. Ainslie, 5,	15 80
St. Paul, Plymouth Cong. ch., 68.31; Pacific Cong. ch., 16.67,	84 98
Winona, 1st Cong. ch.	146 56
Worthington, Union Cong. ch.	23 68--457 58

## KANSAS.

Alma, Cong. ch.	5 00
Council Grove, Cong. ch.	22 60
Leavenworth, 1st Cong. ch.	110 00
Wabunsee, 1st ch. of Christ,	5 00--142 60

## NEBRASKA.

Aten, Cong. ch.	5 00
Blyville, Cong. ch.	4 50
Cambridge, 1st Cong. ch.	7 00
Creighton, 1st Cong. ch.	9 00
Fowler, George Osborne,	3 00
Grand Isle, 1st Cong. ch.	11 75
Grant, Cong. ch.	1 75
Inland, Cong. ch.	9 30
Sutton, H. B. Battishill,	5 55--56 85

## CALIFORNIA.

Avalon, Cong. ch.	12 00
Oakland, Pilgrim Cong. ch., 39.52; Class of '93 in Pacific Theol. Sem., for sup. of theol. student at Tung-cho, 12.20; Plymouth-ave. Cong. ch., 5.20,	56 92
Pasadena, Jas. W. Scoville,	1 15
Rio Vista, Cong. ch.	29 00
Sierra Madre, 1st Cong. ch.	14 51
Woodbridge, Mrs. M. Skey, 10; Mr. and Mrs. G. W. Skey, 5,	15 00--128 58

## COLORADO.

Denver, 1st Cong. ch.	76 00
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## WASHINGTON.

East Tacoma, Cong. ch.	5 50
Houghton, Cong. ch.	5 20
Shokomish, Cong. ch.	12 05--22 75

## NORTH DAKOTA.

Mayville, Cong. ch.	7 65
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## SOUTH DAKOTA.

Alexandria, Cong. ch.	5 00
Egan, Rev. and Mrs. C. W. Mathews,	5 00
Friedensfeld, Cong. ch.	7 00
Hoffnungsberg, Cong. ch.	3 50
Meckling, Cong. ch.	2 25
North Kassler, Cong. ch.	6 80
Parkston, Zion Cong. ch.	16 00
Seimenthal, German Cong. ch.	10 00
Yankton, Cong. ch., add'l,	1 56--57 11

## MONTANA.

Red Lodge, Rev. W. H. Watson,	3 00
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## IDAHO.

Challis, 1st Cong. ch., of which 2.50 from Mrs. I. Morgan,	10 00
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## WYOMING.

Cheyenne, 2d Cong. ch.	5 00
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## UTAH.

Salt Lake City, Members of Phillips ch.	5 00
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## OKLAHOMA.

Kingfisher, Cong. ch.	6 75
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## DOMINION OF CANADA.

Province of Quebec.	
Montreal, Y. P. S. C. E. of Amer. Presb. ch., for sup. of Rev. Hilton Pedley,	300 00

## FOREIGN LANDS AND MISSIONARY STATIONS.

Micronesia, Monthly contrib. at Ponape and Pingelap in 1891, per Rev. F. E. Rand,	40 00
Turkey, Alacham, Nicola Kouzoujouk Ogλου, for gospel work in heathen lands,	440 00—480 00

## MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

Miss Ellen Carruth, Boston, *Treasurer*.

For several missions in part,	10,072 85
For trav. expenses and salaries of missionaries in 1892,	6,321 35
For allowances to missionaries in this country in 1892,	4,461 88
For outfits of missionaries and freight and insurance,	5,271 75-26,127 83

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, *Treasurer*, 1,000 00

For Miss Houseman's trav. expenses,	327 94
For Miss A. D. Graham, for do.	160 49—1,488 43
	27,616 26

## MISSION SCHOOL ENTERPRISE.

MAINE. — Andover, Cong. ch. and Sab. sch., 8; Gorham, Y. P. S. C. E., 14.60; Greenville, Cong. Sab. sch., 10; Machiasport, Cong. Sab. sch., 5.65,	38 25
NEW HAMPSHIRE. — Canterbury, Y. P. S. C. E., 15; Gilmanton Iron Works, Y. P. S. C. E., 5.20; Gilsum, Cong. Sab. sch., 14.04; Hampstead, Cong. Sab. sch., 25; Hollis, Y. P. S. C. E., 28.26; Wilnot, Cong. Sab. sch., 1,	88 50
VERMONT. — Fairlee, Y. P. S. C. E., 3; Grand Isle, Cong. Sab. sch., 2.79; South Hero, Cong. Sab. sch., 8.71,	14 50

MASSACHUSETTS. — Boston, Y. P. S. C. E. of Eliot ch. (Roxbury), 8.04; Boylston Centre, Y. P. S. C. E., 25.02; Dalton, 1st Cong. Sab. sch., 10; East Longmeadow, Y. P. S. C. E., for pupil in East. Turkey, 10; Lynn, Y. P. S. C. E. of 1st Cong. ch., 15; Middleton, Y. P. S. C. E., 1; Monterey, Cong. Sab. sch., for Africa, 7.56,	76 62
CONNECTICUT. — Canterbury, Y. P. S. C. E., 2.80; Columbia, Cong. Sab. sch., with other dona., to const. ALBERT A. LATHAM, H. M., 20; Hartford, Centre Cong. Sab. sch., for school in Marathi, 25; New Britain, Standard Bearers, South Cong. ch., 20,	67 80
NEW YORK. — Brooklyn, South Cong. Sab. sch., 50; Chenango Forks, Cong. Sab. sch., 1.70; Fairport, Cong. Sab. sch., 10; Sayville, Cong. Sab. sch., 16,	77 70
NEW JERSEY. — Vineland, Y. P. S. C. E. of ch. of the Pilgrims,	15 00
DISTRICT OF COLUMBIA. — Washington, Y. P. S. C. E. of 5th Cong. ch., for school, Madura Mission,	10 00
TENNESSEE. — Pleasant Hill, Y. P. S. C. E.	4 60
MISSOURI. — Green Ridge, Y. P. S. C. E., 3.25; Kidder, Y. P. S. C. E., 5; Republic, 1st Cong. Sab. sch., 9; St. Joseph, Y. P. S. C. E., 4.60,	21 85
OHIO. — Cleveland, Plymouth Y. P. S. C. E., for work in Marathi, 10; Cuyahoga Falls, 1st Cong. Sab. sch., 20,	30 00
ILLINOIS. — Seward, Grove Sab. sch.	10 82
MICHIGAN. — New Haven, Cong. Sab. sch.	5 00
WISCONSIN. — Clinton, Cong. Sab. sch., 11.50; Milwaukee, Grand-ave. Cong. Sab. sch. (of which 4.88 for Mexico, 9.19 for China, 6.68 for Ruk), 42.57; Ripon, Cong. Sab. sch., 3.86,	57 93
IOWA. — Atlantic, Cong. Sab. sch., 14.88; Belmond, Cong. Sab. sch., 1.95; Newburgh, Cong. Sab. sch., 2.50; Storm Lake, Cong. Sab. sch., 1.84,	21 17
MINNESOTA. — Mankato, Y. P. S. C. E. of Swedish Cong. ch., for China,	10 00
KANSAS. — Kirwin, Y. P. S. C. E.	4 50
CALIFORNIA. — Sierra Madre, Y. P. S. C. E. of 1st Cong. ch.	1 50
WASHINGTON. — Houghton, Cong. Sab. sch.	2 30
	558 04

## CHILDREN'S "MORNING STAR" MISSION.

NEW HAMPSHIRE. — James L. Batchelder,	10 00
CONNECTICUT. — Farmington, 1st Cong. Sab. sch., 20.32; Haddam, Cong. Sab. sch., 6; Plainville, Cong. Sab. sch., 10; Waterbury, Infant class, 2d Cong. Sab. sch., 15,	51 32
NEW YORK. — North Walton. \$6.00 in January <i>Herald</i> should have read from this place.	
PENNSYLVANIA. — Mahanoy City, Evan Jenkins,	50
IOWA. — Dubuque, German Sab. sch.	8 03
CALIFORNIA. — Highland, Y. P. S. C. E.	7 50
	77 35

## ADVANCED CONTRIBUTIONS FOR 1893.

VERMONT. — Barton, Rev. A. C. Swain,	15 00
MASSACHUSETTS. — Boston, A friend, 500; Norfolk Co., C. M. B., 100,	600 00
	615 00

## FOR SUPPORT OF YOUNG MISSIONARIES.

CONNECTICUT. — Hebron, Y. P. S. C. E., 12.50; Lisbon, Y. P. S. C. E., 6.25,	18 75
OHIO. — Harbor, Y. P. S. C. E., 3; Newark, Plymouth Y. P. S. C. E., 25,	28 00
INDIANA. — Whiting, Plymouth Cong. Sab. sch.	6 25
ILLINOIS. — Ashkum, Y. P. S. C. E., 25; Downer's Grove, do., 25; Farmington, do. and Sab. sch., 25; Loda, do., 12.50; Odell, do., 12.50; Sheffield, do., 15,	115 00
MINNESOTA. — Owatoma, Y. P. S. C. E.	25 00
KANSAS. — Chapman, Y. P. S. C. E., 6.25; Linwood, do. and Sab. sch., 6.25,	12 50
NEBRASKA. — Columbus, Y. P. S. C. E.	6 25
NORTH DAKOTA. — Cong. Sab. sch.	12 50
	224 25

## ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

MAINE. — Castine, The Desert Palm Soc., for "Aghavni," Harpoot, care Miss Seymour, 30; Rockland, Golden Sands Mission Band,	
for Ardashes Hovasapian, care Rev. Robert Chambers, 25; South Brewer, Y. P. S. C. E., for work of Rev. Horatio Newell, 11.35,	66 35



NEW HAMPSHIRE.—Gilmanton Iron Works, Children's Nickel Soc., for work of Miss Price, Zulu Mission, 6.72; Littleton, Y. P. S. C. E., for work of Rev. E. P. Holton, 40,		
VERMONT.—Westminster West, Cong. Sab. sch., for sup. of girl in Batticotta Sem., care W. E. Hitchcock, 12; ———, A friend, for work of Mr. and Mrs. S. C. Pixley, Zulu Mission, 30,		46 72
MASSACHUSETTS.—Boston, Mrs. S. C. Warren, for "Garmond Type," 100; 2d Cong. Sab. sch. (Dorchester), for M. Solomon, 30; Park-st. ch., E. K. A., for books for Girls' Sch., Samokov, 13.35; Brookfield, C. P. Blanchard, for work of Rev. W. P. Elwood, 25; Dedham, Miss M. C. Burgess, for North China College, Tung-cho, 50; Fall River, A friend, for Boys' School, Cesarea, care Rev. W. A. Farnsworth, 25; Haverhill, Chinese Mission school of North Cong. ch., for proposed Training School for South China Mission, care Rev. C. R. Hager, 25; Lawrence, Trinity Cong. Sab. sch., for support of pupil, care Rev. W. A. Farnsworth, 40; Malden, 1st Cong. ch., for Okayama Orphan Asylum, care Rev. J. H. Pettie, 5; Northboro, Cong. Sab. sch., for the Doshisha, 9.76; Plympton, Extra-cent-a-day Band of Cong. ch., for educa. of boy in Anatolia College, 14; Quincy, Y. P. S. C. E., for work of Miss Alice P. Adams, Okayama, 5; South Acton, Cong. Sab. sch., for work of Miss C. Shattuck, 5; Wakefield, Cong. Sab. sch., for North China College, Tung-cho, 18.20; Worcester, Plymouth Cong. Sab. sch., for cottage at Pasumalai Sem., 150; do., Primary dep't in Piedmont Sab. sch., in mem. of Miss Kate Taft, toward educa. of boy, care Mrs. Geo. P. Knapp, 18,		42 00
CONNECTICUT.—Danbury, Primary Sab. sch. class, 1st Cong. ch., for use of Rev. J. E. Tracy, Madura, 25; do., Y. P. S. C. E. of do., toward sup. of Japanese student, care Rev. J. D. Davis, 10; do., 2d Cong. Sab. sch., for work of Rev. W. N. Chambers, 10; Huntington, Cong. ch. and Sab. sch., for native ch., Madura, care Rev. Geo. W. Wright, 10; East Windsor, Y. P. S. C. E., for support of boy, care Rev. J. C. Perkins, 7.50; New Haven, Asher Sheldon, for work at Choonkoosh, care Rev. H. N. Barnum, 2,		
NEW YORK.—New York, Mrs. Julia Billings, for industrial work at Samokov, 100; do., Z. Stiles Ely, for native preacher in Madura Mission, care of Rev. J. E. Tracy, 50; do., Mrs. I. G. Bliss, for Bible-woman, care of Mrs. H. O. Dwight, 5; North Haven, King's Daughters, for native preacher, care of Rev. J. E. Tracy, 40; Oxford, Dr. E. L. Ensign, for native preacher, Madura, care of Rev. J. C. Perkins, 50; Rochester, Mrs. Geo. W. Davison, Christmas offering for Okayama Orphan Asylum, care of Rev. J. H. Pettie, 25,		533 40
NEW JERSEY.—Boonton, Friends, by Rev. Thomas Carter, for Talas Dispensary, care		
of Dr. Dodd, 71.07; Lakewood, A. W. Kenney, for scholarship at Anatolia College, care of Rev. Geo. E. White, 25; Montclair, 1st Cong. Sab. sch., for school at Chihuahua, care of Rev. J. D. Eaton, 34.58; Plainfield, Cong. Sab. sch., for scholarship at Anatolia College, 30; Trenton, John C. Smock, for theol. student, Japan, care of Rev. J. D. Davis, 35; do., for pupil, Madura, care of Rev. J. C. Perkins, 30; do., for native preacher, care of do., 50; Westfield, Cong. ch., for use of Rev. J. D. Eaton, 10,		285 65
PENNSYLVANIA.—Morristown, Mr. and Mrs. Francis Whiting,		100 00
ARKANSAS.—Rogers, Y. P. S. C. E., for use of Miss Mary G. Webb,		5 00
KENTUCKY.—Berea, Cong. Sab. sch., for use of Rev. C. A. Clark, Japan,		8 55
MISSOURI.—Kansas City, Y. P. S. C. E. of 1st Cong. ch., for Kyōto Training Sch., care of Miss H. E. Fraser,		25 00
OHIO.—Toledo, W. I. Squire, for work of Miss L. Miner, Tung-cho, 10; Wellington, Mrs. Austin Chapman, for use of Mrs. H. C. Haskell, Samokov, 10; do., Edward West, for do., 5,		25 00
ILLINOIS.—Chicago, W. B. Jacobs, for work of Rev. T. W. Woodside, 50; do., Mrs. John Wade, for do., 6; do., T. B. Khungian, for Absalom Shirinian, care of Rev. W. A. Farnsworth, 20; do., Junior Y. P. S. C. E. of Millard-ave. Cong. ch., for educa. of girl at Erzroom, care of Mrs. M. E. Richardson, 10; Harvey, Y. P. S. C. E., for student at Marsovan, care of Rev. Geo. E. White, 15,		101 00
WISCONSIN.—Elkhorn, Friends, for books for Miss M. G. Nutting, 4.50; Madison, Friends, for room in memory of Miss Bertha Smith, care of Miss Jane C. Smith, Marsovan, 50; Wauwatosa, Cong. Sab. sch., for salary of Wen Lin, care of Rev. Chauncey Goodrich, 30,		84 50
IOWA.—Des Moines, Mrs. A. Y. Rawson's class in Plymouth Cong. Sab. sch., for Bible-woman, care of Rev. G. E. Albrecht, 30; do., Mrs. E. T. Whitman and daughters, for school at Pasumalai, care of Rev. G. T. Washburn, 15,		45 00
MINNESOTA.—Minneapolis, Plymouth ch., for work of Rev. E. B. Haskell, 15; do., for work of Mrs. Mary E. Stanley, 3,		18 00
KANSAS.—Westmoreland, Harry and Willie Cotton, for use of Rev. T. W. Woodside,		2 00
CALIFORNIA.—Petaluma, Friends, for support of "Annal," care of Miss M. M. Root, 15; Redlands, Cong. Sab. sch., for sup. of pupil, care of Miss Denton, 10,		31 00
SOUTH DAKOTA.—Watertown, Cong. Sab. sch., for Boys' sch., care of Mrs. D. H. Clapp, Shansi,		14 00
TURKEY.—Alacham, Nicola Kouzoujouk Ogλου, for sup. of two evangelists among the Greeks in Turkey, 440; do., for the Greeks' Turkish child's paper for 1893, 44; do., for other special miss'y work, 396,		880 00

## MISSION WORK FOR WOMEN.

## FROM WOMAN'S BOARD OF MISSIONS.

Miss Ellen Carruth, Boston, *Treasurer*.

For building for girls, at Sirur, care of Mrs. Winsor,	560 00
For add'l premises at Ahmednagar, care of Miss E. R. Bissell,	240 00—800 00

## FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, *Treasurer*.

For rent of house for Miss Zimmer,	200 00
For furnishing do.	200 00
For teacher at Hermosillo, for 1892, care of Rev. M. A. Crawford,	120 00

For Marash girl, one year in Cons'p'le Home, care of Miss E. M. Blakely,	66 00
For Miss E. O. Prescott's trav. expenses to Mission Annual Meeting,	45 00
For pupil, care of Miss Meyer,	10 00
For pupil, care of Miss Dudley,	7 00—648 00

4,095 67

Donations received in December,	65,886 05
Legacies " "	12,842 63
	78,728 68

Total from September 1 to December 31, 1892: Donations, \$157,397.83; Legacies, \$33,293.01=\$190,690.84.

## FOR YOUNG PEOPLE.

HENRY MARTYN: SCHOLAR, SAINT, AND MISSIONARY.

THE bearer of this illustrious title was the leader of a noble army of heroes and of martyrs for the faith who have been stirred by his example and have followed in his steps. Attention has recently been recalled to him whose name was a household word to an earlier generation by an admirable biography, by Dr. George Smith, issued by the Fleming H. Revell Company, to whose kindness we are indebted for the use of the cuts in this article.



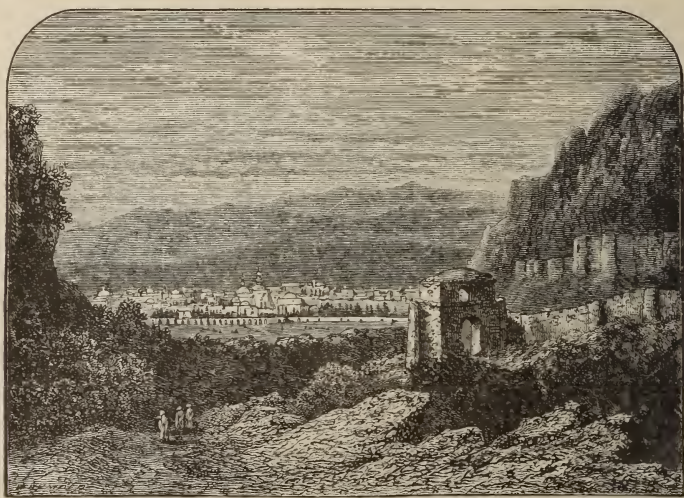
PAGODA, ALDEEN HOUSE.

This beloved man was born in 1781, in Truro, county of Cornwall, England, and was at seven years of age a clever, careless boy, of delicate constitution. At sixteen he entered college at Cambridge; a restless, brilliant, irritable youth, with an uneasy conscience which provoked him to sudden bursts of passion. At nineteen, under the shadow of his father's death and through the influence of faithful fellow-students, he began, as he said, "to consider that invisible world to which I must one day go. I began to attend more diligently to the words of our Saviour in the New Testament and to devour them with delight." All the



longings of his impulsive nature now found rest and satisfaction in the living, reigning, personal Christ. At the same time, calmed and steadied by his new faith, he won great distinction as a student and came out as Senior Wrangler before he was twenty years of age. The next year, 1801, saw him Fellow of his College, and winner of a University Latin Prize, and also witnessed his resolve to renounce the study of law, to which he had looked forward, and became a missionary of Christ. His pastor, Rev. Charles Simeon, secured his appointment to the Bengal Chaplaincy to the East India Company, and a sympathizing circle of college friends cheered him on. William Carey had then been nine years in India, and from the moment that Henry Martyn's attention was called to his work, his own thoughts had centred about the far East.

As he was not yet of the required age, he spent two years in the home duties of a curate, and during this time he suffered a severe discipline of alternate hope



SHIRAZ.

and fear in regard to Lydia Grenfell, the lady whom he loved and whose heart was truly given to him. The pathetic story of their struggle with obstacles—which at present seem unreal—to their greater usefulness and to their happiness is now for the first time fully told. However unnecessary this heartbreak of separation may have been, being borne by both in a very passion of submission and trust, and in the comfort of their fellowship with Christ, it wrought out lasting results of holy character in the sufferers.

Martyn was twenty-four when he sailed, in 1805, on his nine months' voyage to India, with an English fleet. Of a regiment of soldiers with their officers and of all the East India cadets on board his ship, only five would join in his daily worship, and from the rest he endured a blasphemous opposition. He fed his splendid courage with Bible truth, and worked hard at the Hindu, Bengali, and Portuguese languages, which he was to use. From Madura he wrote to Miss Grenfell's sister: "God knows how dearly I love you and Lydia and Sally, and all his saints in England, yet I bid you an everlasting farewell almost without a sigh."



On the voyage out, the captains of the fleet were informed that the object of the expedition was the Cape Colony and that a stout resistance was expected from the Dutch, who had then misgoverned South Africa for nearly 150 years. Thus Henry Martyn became a witness of the battles which gave the Cape of Good Hope to British rule and made it the base from which Christian Missions have slowly spread northward toward the heart of the continent.



TOKAT IN 1812.

Landing at Calcutta in May, 1806, Martyn first sought out Mr. Carey, who, in his delight with him, declared that wherever Martyn went no other missionary would be needed. While waiting five months for his appointment to his first military station, he preached on Sundays in Calcutta and studied through the weekdays at Serampore, residing at Aldeen House, in the family of Rev. David Brown. In the garden still stands the ancient idol temple in which Martyn lived, the picture of which we give on a previous page, and which has ever since been known as "Henry Martyn's Pagoda."

His special object was to give the gospel message to Mohammedans, and he devoted his fine linguistic powers to the translation of the Bible into Hindustani, Persian, and Arabic for their use. At last his appointment came; it was to Dinapore. There, and at Patna and Cawnpore, he faithfully performed the duties of his chaplaincy during the four following years, from 1806 to 1810, all the while translating, and declaring the gospel truth to the natives with incessant industry and zeal. To Mrs. Sherwood, an English officer's wife, we owe most of the outside knowledge we have of this period of Martyn's life. She pictures him thus: "His features were not regular, but the expression was so luminous, so intellectual, so affectionate, so beaming with divine charity, that no one could have thought of his features — the outbeaming of his soul would absorb the attention. He had a rich, deep voice and a fine taste for music. There was a very decided air, too, of the gentleman and a perfection of manners; he was as remarkable for ease as for cheerfulness, and he was one of the humblest of men." He lived with his Arab and Indian language teachers; the former of whom was a wild man of the desert, so that Martyn describes himself as "the keeper of a lunatic," and was ever surrounded by a crowd of natives, beggars and ascetics, to whom he "preached wonderfully." He finished the Hindustani New Testament in 1807. Toil such as this soon wasted his strength; he was supported under it, he said, by a daily miracle. Often he entered the Sherwood home and sank down almost fainting with exhaustion and with the raging heat. He lost the use of his voice for public speaking, but could still translate and converse. At length even this brought on pain in the chest, and he left India in January, 1811, for Arabia and Persia, there to employ his enforced silence upon the Persian New Testament. He lived nearly a year in Shiraz, and through him the gospel first entered Persia, whence he departed amid the blessings and tears of many friends, having finished his translation in February, 1812. The extreme hardships of an eight weeks' journey developed the weakness of his lungs and a raging fever increased his sufferings. He applied for leave to return to England, being too ill to traverse Asia toward India. Though reduced to a mere skeleton he still pursued his painful way until he reached Tocat, in Western Turkey, where, on the sixteenth of October, 1812, he rested from all his toils.

Never were his hopes more clear and strong than amid these last distresses. Even at Tocat he wrote, "I sat in the orchard and thought with sweet comfort and peace of my God, in solitude my Company, my Friend, and Comforter." Thus passed away this young man of thirty-one, who compressed into six years the work of a full lifetime, and whose death accomplished as much as his life. Many have been moved to missionary service by his example, and thousands have been stimulated to a new spiritual activity by his *Journals*. His grave took possession of the land for Christ, and Tocat is now an out-station of Sivas, in our own Western Turkey Mission. And always on the anniversary of his death a memorial sermon is preached in the cathedral of Truro, in which the cause he loved is set forth. Young people who wish to make the most of their lives may see in the high honor given Martyn, in the unsought but real and lasting fame and influence for good which he acquired, an illustration of our Lord's saying, "He that loseth his life for my sake shall find it."





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